



Brigham Young and the beginning
of the Retrenchment Association
In this issue: YWMIA Centennial,
featuring women and the Church

May 1969
The Era
Improvement



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Atlanta, Ga., June 23, 24, 25
Huntsville, Ala., June 27, 28
Richland, June 9, 10, 11
Moses Lake, June 12, 13, 14
Spokane, June 16, 17, 18

WESTERN CANADIAN

Lethbridge, June 7, 9, 10
Edmonton, June 12, 13, 14
Calgary, June 16, 17, 18

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Scottsdale, June 12, 13, 14
Mesa, June 16, 17, 18
Phoenix, June 19, 20, 21

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Cascade, Wash., July 7, 8
Vancouver, B.C., July 7, 8
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Tacoma, Wash., July 14, 15, 16

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BYU Campus, June 10, 11, 12, 13
Ogden, June 10, 11, 12
Salt Lake, Aug. 14, 15, 16
Logan, Sept. 2, 3, 4
Denver, Aug. 21, 22, 23
Albuquerque, Aug. 22, 23
Colonia Juarez, Sept. 25, 26, 27

SOUTHWEST

Snowflake, Ariz., June 7, 9, 10
El Paso, Texas, June 13, 14, 15

TEXAS

San Antonio, Aug. 20, 21
Dallas, Aug. 23, 25, 26
Houston, Aug. 28, 29, 30

IDAHOO PROGRAMS

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Idaho Falls, June 9, 10, 11
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Twin Falls, July 14, 15, 16
Burley, July 17, 18, 19

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East Long Beach, July 28, 29, 30
Santa Monica, July 31, Aug. 1, 2
Glendale, Aug. 4, 5, 6
San Fernando, Aug. 7, 8, 9
Pomona, Aug. 11, 12, 13

This year BYU EDUCATION WEEKS will be held in 52 locations for 286 stakes in the United States, Canada and Mexico.

BYU EDUCATION WEEKS

The World Is Our Campus

On the Cover:

The time: Sunday evening, November 28, 1869.

The Scene: The parlor of the Lion House.

The event: The organization by President Brigham Young of his daughters into a retrenchment association, later to become the Young Women's Mutual Improvement Association.

In the beautiful painting on the cover, Artist Dale Kilbourn has captured the scene as President Young admonished his daughters to "retrench in your dress, in your tables, in your speech. . . . Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

To capture the facial features of ten of President Young's daughters (who fondly called themselves "The Big Ten"), the artist referred to the photograph pictured below, which is now in the collection of the Utah State Historical Society. Pictured are: back row, Zina Young Card, Eva Young Davis, Nett Young Easton, Maime Young Croxall, and Maria Young Dougall; back row, Marinda Young Conrad, Carlie Young Cannon, Ella Young Empey (first president of the Retrenchment Association), Emily Young Clawson, and Fannie Young Thatcher.

The painting will be presented to the YWMA during June Conference, June 26-29, when the centennial year will officially begin. In honor of the centennial, this issue of the *Era* features articles about the YWMA as well as stories, articles, and poetry about women and the Church.



The "Big Ten"—daughters of Brigham Young

The Era

Improvement

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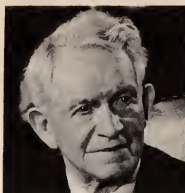
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These Two Together

By President David O. McKay

• According to the scriptures, “. . . neither is the man without the woman, neither the woman without the man, in the Lord.” (1 Cor. 11:11.)

Men and women seldom rise above the goals that they set for each other. Though woman's life is filled with almost everything that is good and lovely, it is inaccurate to speak of a woman's world and a man's world, because the two are inseparably one. In general, men and women have the same interests, the same hopes and aspirations; the success or the failure of one is the success or the failure of the other. They share each other's joys, bear each other's burdens, and work together to achieve success. I repeat, there is no such thing as woman's realm and man's realm. There is only one realm in which each contributes his or her efforts toward the attainment of a desired destiny. Woman's realm is as unlimited as man's.

However, when the divine Creator created man and woman, he established as distinct a difference between them in temperament, in natural tendencies, and in the field of activity, as he did in sex; the most sublime beauty and the greatest harmony in life are attained when the man devotes his life to that for which nature has endowed him, and the woman puts forth her best efforts along the lines for which she is best fitted. It is a matter of deep concern that social and economic conditions today are enticing, if not forcing, woman out of the sphere in which she herself can find the most happiness and can render the greatest good to mankind.

Womanhood should be intelligent and pure, because it is the living life-fountain from which flows the stream of humanity. She who would pollute that stream by tobacco, poisonous drugs, or germs that would shackle the unborn is untrue to her sex and an enemy to the strength and perpetuity of the race.

I recall these words from Alfred, Lord Tennyson: “For woman is not undeveloped man, But diverse. Could we make her as the man, Sweet love were slain; this dearest bond is this, Not like to like, but like in indifference. Yet in the long years liker must they grow; The man be more of woman, she of man; He gain in sweetness and in moral height, Nor lose the wrestling thews that throw the world; She mental breadth, nor fail in childward care, Nor lose the childlike in the larger mind; Till at the last she set herself to man, Like perfect music unto noble words; And so these twain, upon the skirts of Time, Sit side by side, full-summ'd in all their powers, Dispensing harvest, sowing the to-be, Self-reverent each and reverencing each, Distinct in individualities, But like each other even as those who love. Then comes the statelier Eden back to men; Then reign the world's great bridals, chaste and calm; Then springs the crowning race of humankind, May these things be!”

(“The Princess,” Part VII, lines 259-80.)

One of the greatest needs in the world today is intelligent, conscientious motherhood. It is to the home that we must look for the inculcation of the fundamental virtues which contribute to human welfare and happiness.

Motherhood is the greatest potential influence for either good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. True, there comes a time when the father takes his place as exemplar and hero of the growing boy; and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet, that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and memory as distinctively as perfume clings to each particular flower.

Some lines I often quote are these:

"The builder who first bridged Niagara's Gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A great cord, and then a greater yet!

Till at last across the chasm swung
The cable—then the mighty bridge in air.
So we may send our little timid thought
Across the void, out to God's reaching hands;
Send out our love and faith to thread the deep—
Thought after thought, until the little cord
Has become a chain, a chain no chance can break,
And we are anchored to the Infinite."

There are little cords of influence that are binding and shaping the little babe's life and the little child's life, until youth begins to be bound by the cable, and later in life by the chain—the chain of habit. Forces that are throwing out these little cords into the children's lives are the home, the playground, the school, the peer group, and society.

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children not only a pure, unshackled birth, but also a training in faith and uprightness. They are to be taught "to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old." To those who neglect this in precept and example, "the sin be upon the heads of the parents." (D&C 68:25.)

Ideally, life is indeed a partnership between man and woman, each striving to keep the commandments and do the will of the Lord. ○

A Salute

Tributes by the First Presidency and the

● On an eventful Sabbath evening, November 28, 1869, after other meetings of the day were concluded, President Brigham Young called the women members of his family together at his Lion House residence and there organized the Retrenchment Society. It became the forerunner of the Young Women's Mutual Improvement Association.

Now, as we prepare to celebrate the centennial of that humble beginning, we find that the YWMIA has grown from one meeting of one family to thousands of associations, on six continents and many islands of the sea, involving literally every family in the Church. The inspired purpose of that organization was envisioned in that first meeting; it was to extend the spirit and influence of the home and to develop, strengthen, and maintain individual testimonies.

Church members are sometimes awed by statistics and the strength they indicate. Such statistics disclose the united efforts of the group, but it is the individual who is most important. No individual is of more importance than any other, and the final number reported in the statistics results from the combined efforts of the individuals whose work and devotion have been so freely given.

To the leaders and the teachers of the Young Women's Mutual Improvement Association we say—as we would to the members called in other auxiliaries of the Church. Yours is a full-time assignment; it does not stop each week as you complete the presentation of your lesson. It continues seven days a week each year, as you meet your members and their families in other meetings of the Church, in the marketplace, or wherever your paths may cross.

And to you young women, your MIA work is not a one-evening-a-week class period. To you, MIA is pointing to a way of life as you incorporate into your lives the thrilling concepts unfolded to you there. It is not difficult to identify the young women who maintain these ideals; they are indeed a radiant beacon in any gathering.

The Church was organized (as was the YWMIA) to develop the complete individual—spiritually, physically, mentally, and aesthetically—constantly preparing for life's opportunities and tests. We thank the Lord for the inspiration given to President Brigham Young a century ago. The Lord has strengthened and inspired its leadership and its membership for ten full decades.

To you young women in the MIA—some barely in your teens, some older—we say, God is mindful of you and your hopes and aspirations. He desires you to succeed in all your righteous desires and endeavors. Earth life is a period of testing, of walking largely by faith within the great principle of free agency, according to a plan that each of us willingly accepted in the great premortal councils. The way is difficult at times, but the Lord is always near to listen to your prayers and to give you the answer he knows is best. In a very large view, your problems may not be very different from the problems which faced the first YWMIA members and all who have been members during the span of 100 years.

We congratulate all of you who are now affiliated as members, teachers, or leaders in the YWMIA in this, your centennial year. You are always remembered in our prayers, and we welcome you as partners and fellow workers in the building of his kingdom upon earth.

David O. McKay

Hugh B. Brown

Edwin Tamm

Joseph Fielding Smith

Harold B. Lee

Kimberly Dyer

THE FIRST PRESIDENCY

to YWMIA

YMMIA General Superintendency

• In the year 1869 President Brigham Young realized that the young ladies of the Church as well as the young men of the Aaronic Priesthood needed counsel and guidance. Beginning with the daughters in his own family, he formed an association which today encompasses the girls in the Church throughout the world. In 1969 there are many thousands of officers and teachers throughout the world giving dedicated leadership to the daughters of Zion.

In addition to their responsibility as the bishop's staff for the "girls of corresponding age" (a function parallel to that of the Aaronic Priesthood quorum advisers), the Young Women's Mutual Improvement Association has fulfilled its charge to provide for the social, cultural, and recreational needs of the young ladies of the Church. Theirs is an effective partnership with their counterpart, the Young Men's Mutual Improvement Association. In this unique organizational role, they have provided balanced, gospel-focused instruction that has qualified hundreds of thousands of wonderful young women as full partners in marriages in the temples of the Lord.

For your total dedication to your inspired calling—for your patient service beyond the call of duty—for your unswerving loyalty to the Savior and his teachings, we congratulate and reaffirm our total

THESE HUNDRED YEARS
YWMIA . . . 1869-1969

By Mabel Jones Gabbott

*Like the wind-blown blossoms of a hundred springs,
The century has gone since Brigham said,
"Retrench in ways unlovely, seek all things
To elevate, refine both heart and head."*

*In all lightmindedness of thought and silly
Speeches, in vain deportment, in worldly fashion,
Retrench! The time has come! No more such folly!
Be neat and comely with beauty and compassion.*

*So up and down the valleys the Prophet's word,
Capping excitement like a tide-pulled wave,
A surging, singing, clarion call, was heard
As young girls gathered. And the movement gave
An aura to all years before and after:
Intense with young girls' talk, with young girls' faces,
Gay with dance and song and modest laughter,
And high accomplishment in world-flung places.*

*Between the earth's first sunrise and its crystal end
Is this bright moment in eternity;
These faith-filled glowing hundred years will lend
A richer meaning to all time to be.*

support to you of the Young Women's Mutual Improvement Association as you begin your second century of service. ○

The YMMIA General Superintendency

Y. Carlos Finck Jr.
General Superintendent

Marion J. Ashton
First Assistant General Superintendent
George R. Hill
Second Assistant General Superintendent

Photo at left shows a YWIMIA stake board in the 1930's. Below, President Brigham Young's homes—Lion House, left, where the YWIMIA was organized, and Bee Hive House—in a photo taken in 1860's; right, girls of about 1910 enjoy recreational activity.



The First Hundred Years

• Women of 1969 who follow fashion's extreme fads of dress, make-up, and hair styles might be surprised to learn that it was under just such conditions that what is now known as the Young Women's Mutual Improvement Association was organized.

In every generation it's the women—particularly those in their teens and twenties—who eagerly seize upon new trends in fashion, in the eternal quest of woman for beauty. During the first few years after the Saints arrived in the Salt Lake Valley, modesty in dress was the rule, as the more urgent needs of establishing homes, planting crops, and building a community were filled. But as these problems were conquered, the natural love of the women for beautiful clothes became evident, and they began to pay more attention to personal appearance.

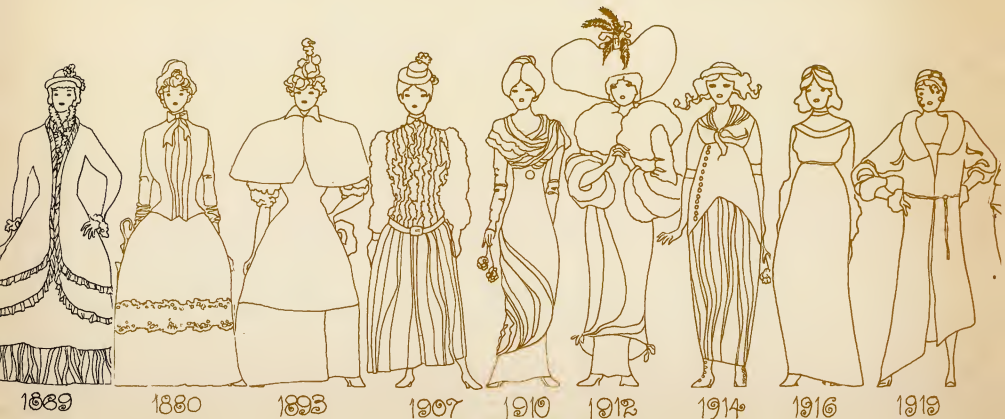
The year 1869 was a momentous one for the Saints, for in May of that year the last link of the transcontinental railroad was completed. In many respects this was a great blessing, for emigrants from distant shores could now travel in relative comfort across the hot,

dusty plains, and supplies for construction, farming, and merchandising could be shipped in more quickly and cheaply.

But with these great benefits came Dame Fashion! As the women of the community adopted the newest fashions of the bustle, ruffles, shingled hair, and other frills, President Brigham Young became alarmed. Something must be done—and his own family must lead the way!

Thus, on Sunday evening, November 28, 1869, President Young stepped into the front parlor of the Lion House and rang the prayer bell, summoning the female members of his household. After the evening prayer had been offered, he addressed his family:

"All Israel are looking to my family and watching the example set by my wives and children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and above all things I desire them to retrench from their extravagance in dress, in eating and even in speech. The time has come when





In photo at left, Elmina S. Taylor, first YWIMIA president (second row, fourth from left) poses with counselors and YWIMIA workers, 1896. Above, four young women who in 1884 called themselves "The Big Four": Mrs. J. E. Caine, Mrs. J. H. Moyle, Mrs. Frank Jennings, Mrs. Ben R. Elledge. Below, YWIMIA members march down Salt Lake City's Main Street in colorful parade formation in 1925.



of YWIMIA

By Eleanor Knowles
Editorial Associate

the sisters must agree to give up their follies of dress and cultivate a modest apparel, a meek deportment, and to set an example worthy of imitation before the people of the world. I am weary of the manner in which our women seek to outdo each other in all the foolish fashions of the world. . . .

"I have long had it in my mind to organize the young ladies of Zion into an association. . . . I wish our girls to obtain a knowledge of the gospel for themselves. For this purpose I desire to establish this organization and want my family to lead out in the great work. . . .

"We are about to organize a retrenchment association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in your speech, wherein you have been guilty of silly, extravagant speeches and lightmindedness of thought. Retrench in everything that is not good and beautiful, not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come."

Among those present that evening was Eliza R. Snow, gifted poet and author, who was active in the Female Relief Society, first organization of women in the Church. President Young asked her to assist in organizing the new association, which was given the name "Young Ladies Department of the Cooperative Retrenchment Association" (soon shortened to Young Ladies Retrenchment Association). The officers were Ella Young Empey, president; Emily Young Clawson, Zina Young Williams, Maria Young Dougall, Caroline Young, Dora Young, and Phebe Young, counselors.

News of the new association spread rapidly, and similar groups sprang up throughout Salt Lake Valley, most of which were organized under the direction of Eliza R. Snow. Within a year there were also associations in Ogden, Provo, Logan, Brigham City, Bountiful, and other towns and communities in the territory.

The first groups were virtually autonomous, as there was no written program or outline for them to follow. Each local association adopted its own list of resolutions, which usually included those Brigham



Standing at attention at parade in 1925 (below): President B. H. Roberts, Clarissa Beesley, Ruth May Fox. Right, Susa Young Gates, editor of Young Woman's Journal.



Bathers float in briny Great Salt Lake at Saltair, popular resort and scene of MIA activities.



Young had suggested to his daughters. Programs and policies, however, were in large part determined by the individual group.

In 1875 the Young Men's Mutual Improvement Association was organized, and President Young suggested that the name of the Retrenchment Association be changed to a similar name: Young Ladies Mutual Improvement Association. (This was officially changed again in 1934 to the name by which it is now known—Young Women's Mutual Improvement Association or YWMIA, the designation we will use in the rest of this article.)

With growth and expansion in the associations came the need for central governing boards to help set policies and coordinate the activities of the various units. In 1878 the first stake board was organized, in Salt Lake Stake, and soon similar boards were named in other stakes. On a general level, a "central board," composed of "aids," was established during the 1890's, and in 1921 this became the general board.

Much of the credit for accomplishment in an organization goes to those who direct it, and this is certainly true of the Young Women's Mutual Improvement Association. Six women have served as general presidents during the past 100 years, and all have been dynamic leaders of great ability.

The first general presidency, called in June 1880, consisted of Elmina Shepherd Taylor, president, and Margaret Y. Taylor (wife of President John Taylor) and Martha Horne Tingey, counselors. Maria Young Dougall, one of Brigham Young's daughters who was present at the organization of the first Retrenchment Association, later replaced Margaret Taylor as counselor.

These women traveled many thousands of miles by horse and buggy, establishing young women's groups

and overseeing the work of the association. Sister Taylor died in 1904, and in April 1905 Martha Horne Tingey, her counselor, became general president, with Ruth May Fox and Mae Taylor Nystrom (a daughter of Elmina Taylor) as counselors.

Sister Tingey, who had been called at the age of 22 to serve in the first general presidency, completed 49 years in the YWMIA presidency—25 as counselor and 24 as president—before her release in 1929. On March 28 of that year, Ruth May Fox was sustained as general president, with Lucy Grant Cannon and Clarissa A. Beesley as counselors. Sister Cannon was the next general president, named in October 1937. In the 11 years she headed the YWMIA, she served with three able counselors: Helen Spencer Williams, Verna Wright Goddard, and Lucy Taylor Anderson.

In April 1948 Bertha S. Reeder became general president, with Emily H. Bennett and LaRue C. Longden as her counselors. They were released on September 30, 1961, when Florence S. Jacobsen, Margaret R. Jackson, and Dorothy P. Holt were sustained as the new presidency.

One characteristic of the MIA that has contributed to its continued growth and appeal to youth has been the fact that the programs are not static. They have been developed as need and interest have arisen, and often changed to meet changes in the times.

The first Retrenchment Association was composed of girls and women of many ages, but it soon became evident that a division was desirable, and the junior and senior departments were organized. Age and department alignments have changed several times since then. For example, the Beehive class, organized in 1913 to provide summer activities for teen-age girls, became a program for girls 14 through 18 years of age. However, by the late 1920's the program was modified





Six women have guided the YWMA as general president during the past one hundred years, from left: Elmina S. Taylor, Martha Horne Tingey, Ruth May Fox (top), Lucy Grant Cannon (bottom), Bertha S. Reeder, and Florence S. Jacobsen.

and girls of 12 and 13 were eligible to join. In the meantime, the older Beehive girls (those 16 and 17) were organized into the Junior department, and girls 18 through 25 became Gleaners.

Other refinements of these classes took place through the years, and today there are four classes for the young women: Beehive class for those 12 and 13 years of age; Mia Maids, 14 and 15; Laurels, 16 and 17; and Gleaners, 18 and over. In addition, adults may choose to attend either Young Marrieds groups or Mutual Study classes, where the courses of study are selected by each individual group to meet the interests of its members.

While the general board is composed of activity specialists, writers, and others selected for their ability to create and refine the programs, many ideas for MIA have come from the field. One such program is the Girls Program, now an integral part of the YWMA for girls 12 through 25. In his charge to his daughters at the organization of the Retrenchment Association, Brigham Young stated: "There is a need for the young daughters of Israel to get a living testimony of the truth. I wish our girls to obtain a knowledge of the gospel for themselves." Most girls in the wards and stakes throughout the Church became affiliated with the Retrenchment Association and later the MIA as it was organized in their areas. However, many girls, particularly those who had left their home towns to seek employment elsewhere, were not involved in MIA groups.

Several stakes recognized this problem and initiated programs designed to keep track of their girls and hold them close to the Church. Such a stake was Granite Stake in Salt Lake City, whose program was later adopted by the entire Church. Sister Pearl Green, first chairman of Granite Stake's girls' program,

described her stake's involvement and concern:

"The girls' program originated in Granite Stake in 1940 when one of the women asked President P. Drew Clarke, first counselor in the stake presidency, why so much attention was given to the boys in the Church, and why no mention was made of the girls. President Clarke thought over the matter carefully. He had a survey made of Granite Stake to learn whether there were more boys attending church than girls. To his amazement it was found that the number of boys greatly exceeded that of the girls."

Auxiliary leaders were called in, and a program was developed to help increase attendance of the girls at Sunday School, Mutual Improvement Association, and sacrament meetings, and to encourage tithing, clean living, and the keeping of the Word of Wisdom, with awards given to those youth who met minimum requirements in these areas. The results of the program were revealing: between June 1941 and December 1943 attendance of girls at Sunday School increased from 47% to 65%; sacrament meeting, 20% to 41%; tithing, 32% to 72%; and observance of the Word of Wisdom, 86% to 91%.

The success of the girls' program in Granite Stake and in other stakes led to its being adopted for the entire Church in 1946, under the direction of the Presiding Bishopric. At April conference in 1950, it was officially transferred to the YWMA. In 18 years of its administration of the program, the YWMA notes these areas of overall growth: 50,425 girls enrolled in 1950, and 138,787 enrolled in 1968; 180 stakes participating in 1950, 488 in 1968; 47% attendance of girls at sacrament meeting in 1950, 56% in 1968; and 59% attendance at MIA in 1950, 64% in 1968.

In the early days of MIA, communication between general officers and local groups presented problems,

Activities sponsored by the YWMA:
Youth chorus of 1969 rehearses in
the Salt Lake Tabernacle; Idaho Falls

girls of 1950's present gold and
green ball floorshow; three Gleaners
from Parley's Ward spoof the 1920's.



and a means for disseminating instructions as well as lesson materials was badly needed. Almost simultaneously General President Elmira Taylor and Susa Young Gates, a daughter of Brigham Young and gifted Church writer, became impressed with the advisability of establishing a magazine for the young women of the Church.

Sister Gates, who was in Hawaii on a mission with her husband, wrote to President Joseph F. Smith, outlining her ideas for a magazine for the Young Ladies Mutual Improvement Association. Lengthy correspondence between her, Sister Taylor, and members of the First Presidency led to her appointment to begin publication of *The Young Woman's Journal*. From the first issue, published in October 1889, the magazine featured articles, stories, and poetry by and for Latter-day Saint women, as well as instructions to MIA officers and teachers.

Lesson suggestions were initially offered in pamphlet form, but with the success of the *Journal* assured, lessons were included in each issue, beginning in November 1899. As each department of the MIA matured, however, separate courses of study were prepared and manuals published. Eventually, *The Young Woman's Journal* printed only MIA information of general interest, with brief reports or instructions for each department.

In 1929, the *Journal* was "wedded" to *The Improvement Era*, monthly magazine of the Young Men's MIA, with a special ceremony in the Salt Lake Tabernacle during June Conference. The first issue of the combined magazines was published in November 1929.

Many outstanding women were associated with the *Journal* during its 40-year history, including such talented writers and editors as Leah D. Widtsoe, daughter of *Journal* founder Susa Young Gates; May Booth

Talmage (wife of Elder James E. Talmage) and her daughter, Elsie Talmage Brandley; Ann M. Cannon, Mary E. Connelly (who later became editor of the *Relief Society Magazine*), Kate Thomas, Ruth May Fox, Marba C. Josephson, and others.

Dancing, music, drama, and other cultural activities have been an integral part of the Latter-day Saint culture since earliest pioneer days, and the MIA has taken a leading role in promoting these activities. Music was one of the first activities to come under the aegis of the YWMA, and one of the first two committees appointed to the general board in 1892 was the music committee. Dance, drama, speech, sports, and camp committees were established as interest developed in these areas.

Activities held in conjunction with the YWMA date back to the 1890's, when joint general conferences began, and gradually the two programs were fused until today YWMA and YWMA members meet jointly on general, stake, and ward levels for general activities, many class activities, and even some of their lessons.

Many of the activities developed by the MIA have received praise and recognition internationally. Typical of these programs is the roadshow, which was started as a pilot program in Granite Stake in 1924 and is now a part of the MIA everywhere. This concept of short, breezy, entertaining skits presented by several wards, with the casts traveling to audiences in two or more locations, has been as popular in Australia and the South Pacific as in the United States. Where distances between wards and stakes are too great for the show troupes to travel, the acts are often prepared for presentation at youth conferences or stake outings.

Massive all-Church dance festivals are also unique





Music and dance combine in act from Parley's Stake spring sing (far left); YWMA campers learn how to build fires (left); MIA girls in Europe wear colorful native costume for music activity (below, left); and Japanese youth enjoy dancing, in activity program of worldwide MIA!



with the MIA. The first festivals were held at Saltair, a resort some 20 miles west of Salt Lake City on the shores of the Great Salt Lake. When that facility could no longer hold the crowds, the festivals were moved to the University of Utah Stadium, where they now feature more than 6,000 dancers in a two-night stand for upwards of 40,000 people each night.

Yes, the YWMA has grown and developed to meet the times and needs of modern youth. But the basic concepts voiced by Brigham Young remain in force. Even retrenchment in dress has continued to concern the young women of the Church. In 1903, when the organization was 34 years old, the wife of Assistant Church Historian Andrew Jensen reported on a trip to Europe: "... in all six countries which I visited I never saw the extravagance in dress that I have witnessed among the young women on the streets of Salt Lake City. Nor did I ever while in Europe see a lady on the street or in a place of worship, wearing a low-neck dress and short sleeves. Extravagance of dress, I think, is a growing evil among our young people."

Times are not so different in 1969 as they were in 1869 or even 1903 in this regard, for the leaders and members of YWMA are still concerned about the styles of the day. True, long skirts are no longer in vogue, and the bustles that Brigham Young decried would look silly on today's teenagers. But modesty in dress is still being taught to the young girls, and the MIA continues to stress the importance of helping the "young daughters of Israel to get a living testimony of the truth."

What will the next 100 years hold in store for YWMA? No one can really answer this question, but if lessons are to be learned from the past 100 years, the programs will continue to change and grow with the Church and the times. Programs that are now part of the total YWMA program may be replaced, new and different emphasis may be placed on activities and lessons, and certain pilot programs that have proved successful in stakes will probably be adopted into the program as a whole.

But the gospel principles are eternal, and the advice and admonition of President Brigham Young given 100 years ago to his daughters will still provide the base from which MIA will grow. In 1930, the centennial of the Church, Ruth May Fox, president of the YWMA, wrote a song that has become a favorite anthem of the MIA, "Carry On." Perhaps some words from that song best illustrate the direction YWMA has taken during the past 100 years and will continue to take in the next 100:

"We'll build on the rock they planted
A palace to the King.
Into its shining corridors,
Our songs of praise we'll bring,
For the heritage they left us,
Not of gold or worldly wealth,
But a blessing everlasting
Of love and joy and health. . . .
O youth of the noble birthright,
Carry on, carry on, carry on!"

Where Mothers Live

By Enola Chamberlain

*Some have said that mothers
Live at the kitchen sink,
Where the china rattles
And the tall milk glasses clink.*

*But that's just part, the smallest:
They live in a world of delight,
Waiting for the coming
Of their loved ones home at night.*

Mothers of the Bible

By Elder Sterling W. Sill

Assistant to the Council of the Twelve

• On Mother's Day we honor that important person who stands next to God in benefiting our lives. She served as the mold in which our physical form was cast; she also shapes our mental, spiritual, and moral lives.

The word *mother* also has symbolic and metaphorical meanings. Cicero once pointed out that gratitude was the mother of virtues. A genuine gratitude is a kind of matrix from which godliness, faith, and ambition may be born. It is helpful for us to understand that character traits, ideals, and abilities also have mothers, and it is a good idea to go behind the result occasionally to get acquainted with the power that gave it its life.

It is an interesting fact that even the Son of God needed a mother. Once each year, we recount the story of that long ago night in Bethlehem when Mary started Jesus toward his earthly destiny. The New Testament refers to 89 occasions when Jesus quoted from the Old Testament; we might wonder how many times he quoted from his mother.

The Bible is usually thought of as our greatest earthly possession. It contains the directions by which our lives may become eternal and glorious. How greatly the Bible itself must have been enriched by those wonderful women who mothered the prophets and helped to form the culture in which we live.

I suppose that a good place to begin a study of Bible mothers is where God himself began. All of our lives started out in heaven. Paul said, "... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

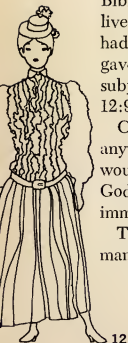
Certainly no one has ever had a father in heaven or anywhere else without also having a mother. Heaven would not be heaven without women. In his wisdom God created a mortal body to house man's magnificent immortal spirit.

Then God said of Adam, "It is not good that the man should be alone." (Gen. 2:18.) So a female

tabernacle was prepared for the great woman who had been chosen to be the wife of Adam. It is interesting that women were created with more physical beauty than men. They also have gentler dispositions. They are more loving and spiritual in their natures. They were prepared to be the mothers of that great concourse of spirits who are awaiting the privileges of mortality. In the antemortal existence Adam was known as Michael the archangel, and undoubtedly Eve was a good match for her great husband. It was their antemortal excellence that won for them the privilege of being the progenitors of the human family.

After he opened their eyes, the Lord explained to Adam the need to work and to earn his bread by the sweat of his brow. The divine record points out "that Eve his wife did labor with him." The sacred record says that the Holy Ghost fell upon Adam, and Adam and Eve were given many revelations from God; and Adam blessed God, saying, "because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God." And the record says that "Eve . . . heard all of these things, and [she] was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." And Adam and Eve made known to their sons and daughters the great truths of God. (See Moses 5:1, 9-12.) They must also have taken great delight in teaching their children. When Cain was born, Eve was delighted, and she said, "I have gotten a man from the Lord." (Gen. 4:1.)

Later Abel was born, and for over nine hundred years it was the responsibility of our first parents to effectively establish the human race upon the earth. They also knew the tragedy of having some of their children go wrong. What a shock they must have received when Cain killed his brother and brought a dreadful curse upon himself. But the prophet Daniel tells of the time when Adam, whom he called the "ancient of days," or the oldest man, will sit to judge





his people. Then Daniel says a thousand thousands will minister unto him, and ten thousand times ten thousand will stand before him. (Dan. 7:9-14.) Certainly when that day arrives, our faithful mother, Eve, will be there by his side.

There is another Bible woman who in some ways resembles Eve. Sarah was the wife of Abraham, and the Lord also called her the "mother of nations," and said that many kings would be among her posterity. She and her husband were selected to leave the sinful society of their homeland to help God establish a great new nation of righteous people. Sarah was very beautiful; her personality qualities and great character traits still shine out brightly from the pages of sacred history. She was intelligent, patient, and charming. Apparently she was happy and at home in the nomadic tent life that she and Abraham shared.

Sarah brought forth Isaac, her firstborn son, after she was 90 years old. She helped to pass on to Isaac the love that she and Abraham had always had for Jehovah. Following her death, Isaac paid his mother the supreme compliment of those days in leaving her tent unoccupied until Rebekah entered it as his wife.

Another of the great women of the Bible was Rachel (meaning serene and meek). She was the wife acquired by Jacob after 14 years of toil. But Rachel was also barren. God's first command had been to "multiply, and replenish the earth" (Gen. 1:28), and this natural instinct had been securely planted in Rachel's heart. Eventually, on the verge of despair, Rachel gave out an anguished cry: "Give me children, or else I die." (Gen. 30:1.) Finally Rachel gave birth to Joseph, a son who was well worth waiting for. But the mortal life of this wonderful woman came to an end while she was giving birth to her second son, Benjamin.

Rachel must have been beautiful in countenance, soft-spoken in manner, and loving in disposition. And we feel that Jacob's love for her will live throughout eternity. The stone pillar that still marks her burial place outside Bethlehem also recalls to our minds one of history's most delightful love stories.

Jochebed was the mother of three famous children—Miriam, Moses, and Aaron. She was a woman of towering faith and resourcefulness. When she was faced with a government edict to destroy her newborn son Moses, she made him a boat of reeds, lined it with pitch, and hid him among the bulrushes of the river, where Pharaoh's daughter found him when she came to bathe. Then Moses' faithful sister, Miriam, ran to the princess and volunteered the services of his mother as the nursemaid and teacher of her future great son.

Ruth is another inspiring woman of the Bible. She is celebrated primarily for her loyalty to her mother-in-law, Naomi. Naomi's husband and two sons had died. When Naomi was left alone, she decided to return to her old home in Bethlehem. However, she reasoned with her widowed daughters-in-law that their best interests would be served by finding new husbands and remaining among their own people in Moab. But Ruth loved her mother-in-law and wanted to be with her. She shows us, at its best, this beautiful attachment that sometimes exists between an older and a younger woman.

Ruth said to her mother-in-law, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me." (Ruth 1:16-17.)

So Ruth also returned to Bethlehem, where she gleaned in the wheat fields of Boaz. Then, under the expert coaching of Naomi, a tender romance developed between Ruth and Boaz, who later became the great-grandparents of King David.

Another of the noble women of the Bible was Hannah, the mother of the great Hebrew prophet Samuel. Hannah is an example of dedication to God that has seldom, if ever, been exceeded. Much of Hannah's time was spent in weeping and bitterness of spirit because she had no children. She offered a prayer in the temple at Shiloh, in which she vowed that if God would give her a son, she would dedicate his life to divine service. God granted Hannah's prayer, and Hannah kept her promise to God. When her little boy was only three years old, the courageous Hannah took him to the temple and obediently handed him over to the Lord. He began his priestly duties under the direction of Eli, and eventually Samuel himself became the temple priest and then the Lord's prophet. One of Samuel's great privileges was to anoint David king of Israel.

Then we have Mary, the mother of Jesus. It is interesting to contemplate the kind of woman Mary must have been, to have been chosen by God to be the mother of this particular son. She was pure in heart and beautiful in character. She made a full commitment of her life to God, and she was given the greatest role that any woman has ever been called upon to play. She became a mother when she was very young according to our customs. But she possessed supreme humility, limitless devotion, and unquestioning obedience to God's will.



In confiding to her cousin Elizabeth that she was to be the mother of the Son of God, Mary said, "My soul doth magnify the Lord, And my spirit hath rejoiced in God, my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name." (Luke 1:46-49.)

Undoubtedly, Mary shed many tears of joy and gratitude when she first held the Christ Child to her breast in Bethlehem. She must have shed other tears as she watched him develop into splendid manhood. But then the hostility of the people turned upon him, and Mary was finally left to wait out those long, sad hours at the foot of the cross. But even in his death, she was highly blessed among women.

We sometimes see a positive idea more clearly by thinking about its negative side. A number of years ago a stimulating Mother's Day story was written by Lillieth Schell, titled "The Other Woman." It is a part of the story of the crucifixion. It pictures the agony and suffering that took place upon the cross. It tells of the thirst, the parched lips, and the vinegar. Then came the bitterness of that last outcry, followed by the earthquake, the darkness, and the dreadful fear. From the cross, Jesus indicated his beloved apostle and said to his mother, "Woman, behold thy son!" To John he said, "Behold thy mother!" (See John 19:26-27.)

After the end had come, John took Mary and Salome and the other woman to his home. Later that night, in the midst of their weeping, a knock came at the door. John opened it and saw a strange woman standing before him. He said to her, "Whom seekest thou?"

The strange woman hesitated and then replied, "The

mother of him who was crucified."

John said, "She is within, but I cannot suffer thee to disturb her now."

The woman said, "Thou must," and she pushed by John and made her way to the lighted doorway, beyond which sat this little group of sorrowing women. She paused momentarily while her eyes became accustomed to the light. Then, after identifying the woman she sought, she made her way to Mary and said to her, "I bring thee compassion."

Mary replied, "I give thee my gratitude, O woman; whoever thou art, I give thee my thanks."

Then the other woman said, "O thou happy one!"

Stirred by the strangeness of these words, Mary, the mother of Jesus, lifted her tear-filled eyes and looked sharply into the face of the stranger. What she saw there made her forget the bitterness of her own grief. "My sister," she said, "rather would I give thee compassion. Thy loss, thy sorrow, how great it must be. Wilt thou tell me of it? Wilt thou tell me who thou art?"

"My name is Judith," answered the woman. "I am come out of Kerioth of Judea."

Mary said, "My friend canst thou not tell me of thy sorrow? Perchance I might help thee. I will gladly share it with thee."

"My sorrow," said Judith, "is such that thou canst never know." Her hand stole up to her forehead and brushed aside a lock of iron gray hair. Then, clutching her throat as if to relieve the terrible choking there, she said, in a shrill whisper, "I am the mother of Judas Iscariot."

I close with an honorable mention for just one other great woman, and that is our own mother. May God help us to be worthy of her. ○

To My Daughter By Virginia Maughan Kammeyer

*When you were just a little thing,
I held you close and hoped eternal
spring might be your day. I prayed
that on your way flowers might bloom,
and birds sing.*

*You grew, and my greatest wish
for you was summer, friendship's warmth,
and everything you yearned for bearing
blossom, and I prayed that your
young footsteps always might be turned
to goodly paths and true.*

*Now you are seventeen—almost
a woman grown—and the green woods
of girlhood soon will lie behind.
In harvest time, my darling, may
you find your hands hold precious fruit.
May little children cluster at
your knee, and sturdy arms about
you, like a tree, sustain you, branch
and root.*

*All this I wish for you and one
thing more: when winter comes at last
to touch your brow, may there be white
content and peace in store. May you
be lovely then as you are now.*



MIA Confrontation

By Florence S. Jacobsen
YWMIA General President

Illustrated by Don Young

• *The buzzer on my desk signaled that a caller was waiting to speak to me by telephone.*

My caller said he was and had been a bishop for 13 years in a ward many miles from Church headquarters; he was at the airport, just passing through Salt Lake City on business, and had only a few minutes before flight departure. Suddenly I was listening to his expressions of gratitude for a great youth program.

He wanted me to know how the youth of his ward, over many years, had been kept close to the Church through the spiritualized recreational, social, and cultural lessons and activities, and how they had been helped to set and reach high educational, vocational, and spiritual goals. His gratitude was unbounded in his praise of his ward MIA leaders, who made it a practice to go the extra mile for each individual boy and girl: "Nothing is too much work for those kids, and they respond as did their parents. It is a great program, and I just wanted you to know." I thought: I get the thanks and others do the work. How grateful I was for his call.



She was a young, newly married counselor in the YWMIA presidency in a stake 4,000 miles from the headquarters of the Church. Her eyes sparkled with enthusiasm as she clasped my hand with both of hers and told me of her love for MIA. "Not so long ago, as a teenager, a friend brought me to my first MIA. It was fun, friendly, and exciting, as young people my own age made me feel welcome and I joined in their lessons and

activities. I became a member of the MIA long before I joined the Church. I learned the gospel backwards—I learned the program standards and policies by example and through association long before I knew the doctrine and the why and the how part of the Church. Now I've been married in the temple." I added, "and working in MIA." "Yes," she said. "I want to work with the youth and help them as I was helped. To me, it is the most wonderful program in the whole world."



They were a smiling, hand-holding young couple, who stopped and spoke to me in the hall on my way to a meeting. "Sister Jacobsen, we met a year ago during an M Man-Gleaner exchange weekend, and next month we are going to be married in the temple. Thank you for having such a program for us. We live 400 miles apart, so you see, without it we likely would never have met."

Yes, likely they would never have met in an atmosphere of safe, sane activities designed especially for this marriage-eligible age group. I smiled as I hurried to my meeting, wondering if they knew it was planned that they and hundreds of others should meet within the Church program and hopefully fall in love and marry in the temple.



It was a letter in the daily mail that held my attention as I read, "The Laurel program was my benefactor. The values and teachings I gained



through the MIA programs helped me formulate my way of life. It helped me set high goals, and to date they have been attained—a college degree, a temple marriage, children, and continued activity in the Church. The Lord has certainly blessed me and my family. I'll always love the MIA program."



Another letter was also awaiting my attention—with an MIA Laureate award clipped to the handwritten letter. Surprised, I removed the award and read: "Dear Sister Jacobsen, Enclosed is a scrap of paper which is meaningless to me except for the fact that it can stand between me and the eternal happiness which I so desire. I never should have accepted this award in the first place. I was wrong and very weak to take it when I knew I didn't deserve it. All the other awards that are credited to me I earned justly, and they are pasted proudly in my treasures of truth book. I never could bring myself to paste this in, because I never felt I had achieved it.

"Please, if there is any record in the Church records of my having earned it, I would like it removed. This is my final and most difficult step in repenting for my mistake. This may all seem small and unimportant to you, but since that time, I have become much stronger in my convictions. I have found the man whom I wish to marry. He is now serving on a mission in France. When he returns, we hope to be married for time and all eternity in the temple of our Lord. The time is short, but I must be ready. Through my study of the scriptures and the teachings of our leaders, I have discovered that I must repent of all my sins to become worthy of the blessings I desire.

"This isn't a well-written letter, as it should be. It is just a plea. Please help me repent . . . having accepted this award, and I can assure you that if



I ever receive my Golden Gleaner award, it will be because I earned it. Sincerely. . . ."

I had my secretary bring me the Laureate award file and found that this award had been issued to

this girl three years prior to the date of her letter. I removed her record, destroyed it, and acknowledged her letter, commending her for the action she had taken. The laws of life of honesty and repentance are an integral part of the MIA lessons and activities; every boy and girl has the opportunity to know and practice them—some just take longer than others to practice what they know.



An article in a national magazine, written by a high school senior, held my attention as I read his rebuttal to a published premise that premarital sex experiences are the only natural way in life. Yes, it was a young Mormon, a high school senior, who took exception to the premise and wrote:

"To say that the sexual process is a mere fact or part of life is to insult it. It is the very means by which human beings may become co-creators with God. It is the law upon which all human life is predicated; for us there is no life without obedience to this law. . . .

"It amazes me that modern intellectuals seem to see no release from sexual tensions or channel for sexual energies outside of the bedroom. We need desperately to recapture the pioneer American's capacity for good, clean fun. . . .

"Again I must turn to the way of life which has meant so much to me in order to provide specific examples of what activity I mean. Our church has a program for young people we call the Mutual Improvement Association. A partial listing of MIA activities (in which I have participated at one time or another) includes the following: 1) athletics—basketball, softball, volleyball, and swimming; 2) music training—talent contests and shows, ample solo opportunities, choral and instrumental ensemble groupings, and just recreational group singing; 3) speech and drama activities—road shows, plays, skits, extemporaneous speaking, public speaking, and debate; 4) wholesome recreation—dancing, picnics, barbecues, swimming parties, outings, hikes, etc.; and 5) preparation for adulthood, which for boys includes scouting and exploring, career investigations, discussion of contemporary problems (including the frank discussion of sexual matters), and myriad opportunities for leadership; and which for girls includes

studies of nutrition, cooking, sewing, housekeeping, child care, literature, and art. The program can create well-rounded individuals!

"Of course, the program cannot work perfectly without whole-hearted participation of young people or without dedicated, patient, talented adult leadership—and often neither prerequisite is completely met. Nevertheless we try, and we have been rewarded with one of the lowest divorce rates (especially for temple marriages) and highest percentages of really happy marriage and family relationships. . . . The lasting friendships, social skills, and individual talents developed in MIA bless a teen-ager far more than could a life of mere 'fun' or self-indulgence. The energies and tensions of youth are as thoroughly dissipated through MIA activities and respectful, companionable dating relationships as through premarital sexual relationships. MIA tends to place sex in perspective by providing a forum for and encouraging less-than-flippant discussion of issues such as religious standards, personal etiquette, political leanings, family problems and awkward situations, personal finance—issues vital to marital life which are too often clouded by the bedroom. So why should teen-agers voluntarily take the risks inherent in premarital sex, standing to gain so little and lose so much? Perhaps the world could consider our way before it plunges down the proverbial 'blind alley.' I certainly prefer it." (Gregory Spencer Hill, "Premarital Sex—Never!" *Phi Delta Kappan*, September 1968.)

Youth always say it better than adults. Thanks, Gregory, for your firsthand resumé of MIA.



A mother of five daughters was purchasing, for the fifth time, a Golden Gleaner pin. She wanted everyone to know that all of her daughters had now earned this award.

I looked up from my desk as I heard her timidly say, "Sister Jacobsen, are you too busy to hear about my daughters?" I'm never too busy to hear about girls.

She recounted the MIA experiences of each one, and now the youngest had completed her Golden Gleaner requirements. When she finished speaking, I said, "What are your daughters doing now?" They were scattered now, but each one was mar-

ried, had children, and was busy in the Church. One was working in MIA, one in the Primary, one in Sunday School, two in the Relief Society. When she finished speaking, she suddenly realized that only one daughter was working in MIA, and she added in embarrassment, "The MIA sure does train them to do everything in the Church." I knew she had spoken the truth.

MIA is designed to help prepare the youth for their adult roles—in the Church, in the home, and in the community.



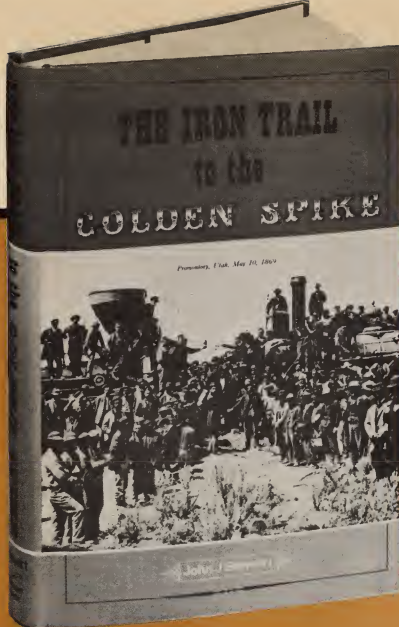
A dear friend who had served in a bishopric with my husband for many years came to me unsolicited and confessed that he had never really understood the MIA girls' sports program until two of his seven daughters became involved in basketball competition in his ward, stake, and region. He was a member of a stake presidency when he said to me, "Florence, the girls' sports program is the greatest thing I've ever seen. My girls love it—and how they've developed. They're the stars. I wouldn't miss a game for anything." I asked him how the budget was for the girls' sports program in his stake, and he answered with a knowing smile, "Bigger than it has ever been before."



It was in Perth, Australia, that I saw four girl basketball teams, each dressed in lovely different colors but in identical modest tunic-type sports attire, made by the girls themselves. The teams played, fun and good sportsmanship prevailed, and the spectators laughed and cheered every basket, regardless of the achieving team. At the conclusion, each team formed a big arm-to-arm circle in the center of the floor for a united cheer. Their little director, no bigger than the girls, came over to speak to me. She wanted me to know how great the girls' sports and camping programs are and what they were doing. I could see into the future as she spoke—girls learning, playing, camping, and praying together, associating with boys in the Church who are doing the same kinds



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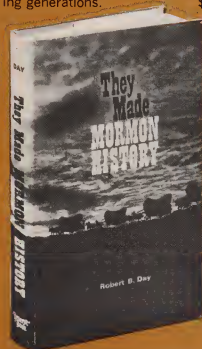
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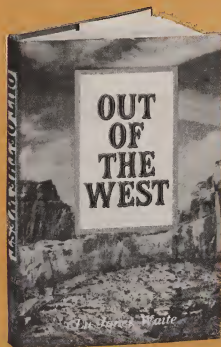
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Although this poignant romance is set against a ranch and rodeo background, many young girls and boys will readily identify with the problem of the heroine who must choose between her treasured faith and the man she fervently loves.



of things, marrying in the temple, becoming the leaders in the organizations of the Church, raising their families. The result: increased membership generation after generation as they live the scripture, "Be thou an example."



Judy was the only Mormon girl in her school in her small community. Present at branch meetings on Sunday were her own family, several young married adults with young children, and several older couples with no children. When her family traveled many miles to district conference at Harrisburg, Pennsylvania, four times a year, she saw a few other girls her own age during the noon hour between meetings. It was at district conference that Judy and her family heard the announcement that a girls' camp would be held that summer for all of the girls in the New York Stake and the Eastern States and New England missions. Judy went, shy, unsure, and alone. I saw her at camp, playing, swimming, boating, making handicrafts, helping serve meals, listening to the morning spiritual lesson, singing—arm in arm, going on hikes, on her knees blowing on the dry tinder to make it burn. I heard her bear her testimony of the divinity of The Church of Jesus Christ of Latter-day Saints. I saw a new Judy—not alone, but tearfully bidding her newfound friends good-bye, all armed with addresses so they could correspond until time for camp next year.

At the next quarterly district conference, Judy was asked to speak. With confidence she related her camping experiences and then said, "I didn't know there were so many Mormon girls in the whole world (one hundred and thirty-five), and they are my friends. I'm not alone anymore. Now it will be easier to be the 'different' one in my school, knowing there are others just like me in other schools who are also 'different' and proud of it. Thank you for MIA—and thank you for camp."



I noticed that she was a beautiful woman, immaculately groomed, modestly and smartly

dressed, as she entered my office and, at my request, took the chair on the other side of my desk.

"Sister Jacobsen," she began, and suddenly emotions and tears were evident in that lovely, smiling face. In a moment she regained her composure and again spoke. "Sister Jacobsen, I just wanted to come and tell you how wonderful the MIA program is, and how much it has meant to us as a family. You see, we're Army, and have never been in one place long enough to have a real home. We've lived in many cities in many countries of the world, but no matter where we have gone, MIA has gone with us as part of our home life for our four daughters. It has been their anchor of safety among constant change. Besides our clothing and furniture that moved with us from place to place, MIA has been the only other constancy in their lives as they have changed schools and made new friends time after time. Wherever we have been sent, we have always found at least one other family who needed and joined our MIA. Sometimes we have held MIA in our home, and sometimes we have lived in a small branch.

"Now, after many years of traveling in the service of our country, my husband is retiring, but what I want you to know is—that in spite of the nomadic life we've led, our four daughters have been greatly blessed because of the safety, spirituality, and the security of the lessons designed for the girls of the Church in the MIA program. Do you know how practical, how wonderfully appropriate these lessons are for girls as they develop from the adolescent 12-year-olds to mature young women, prepared to take upon themselves the role and responsibilities of wife, homemaker, and mother?"



I thought, without interrupting: we are successful. This is what generations of leaders have tried to do—to prepare girls through spiritual lessons, recreational, cultural, and social activities, to relate the principles of the gospel to their daily experiences, bringing girls a full and happy life and preparing them for their roles as women, as wives, and as mothers, who share with their husbands the blessings of the priesthood of God. ➔

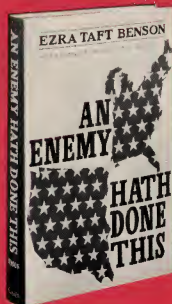


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My visitor continued: "Our eldest daughter was recently married in the temple and is working to become a Golden Gleaner. Our two middle daughters are in college. They both have their feet on the ground. We are secure in the knowledge that they are prepared and capable of making their own decisions, having been taught proper values of right and wrong. We thank the MIA program for helping us, as parents, give them the necessary background to meet the problems of today's world in a safe, realistic yet spiritual manner. Our youngest is thrilled to be a member of a real class of Laurel girls and is excited about having girl and boy friends and dating. I just wanted you to know about us and the MIA, and thank you for this wonderful program that has helped us with our family."



It was my turn for tears. As I emotionally accepted her thanks, I mentally thanked my Father in heaven for the Prophet, Brigham Young, who, 100 years ago, saw the need for the girls of the Church to be organized into a society. He started the organization with a group of sisters, his own daughters, on that November evening in 1869, when he spoke to them and said, "I have long had it in mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. . . . For this purpose, I desire to establish this organization and want my family to lead out in the great work. We are about to organize a Retrenchment Association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in your speech. . . . Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

As this grateful mother left my office, I thought

of the thousands of women who, as MIA leaders, have influenced hundreds of thousands of girls throughout a century of succeeding generations. Changes have taken place: the name, from the Young Women's Cooperative Retrenchment Society, to Young Women's Mutual Improvement Association; the motto, from "Improvement is our motto, perfection is our aim," to "The glory of God is intelligence"; but the dedicated leadership and the program and its goals for girls have been constant.



In 1875 there was a question as to whether the waltz was a proper dance for the youth, and in 1965 there was a question as to whether the twist was a proper dance. The leaders of the youth in each generation have recognized that changes in such activities are normal, but regardless of change, good taste and modesty are constant.

It has been a century of vigilant leadership by great women who have touched hearts and lives and homes with sentiment and love and goodness unmeasurable. It has been a century of sacrifice in terms of time and talent and loving concern—the hours of rehearsal, the special programs and favors, the letters of congratulation, the birthday cards, the painstaking preparation of scenery, and decorating the gym to look like a ballroom—the illustrations, the posters—the meetings, the phone calls, the traveling—but all this is not really sacrifice but service.



It has been a century of safety, as girls have been taught within the shelter of MIA the knowledge of right and wrong, and why and how to keep themselves clean and virtuous. Thousands and thousands of girls have learned and laughed and loved and been better able to realize to the fullest their potential here and in the eternities to come as daughters of God, because of their affiliation with the Young Women's Mutual Improvement Association.

May the second century be even more glorious! o



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"Without the wonderful work of the women,
I realize that the Church would have been
a failure."--President Heber J. Grant



By Belle S. Spafford
Relief Society General President

of Women in the Church Today

• From the vantage point of the one hundredth anniversary of the founding of the Young Women's Mutual Improvement Association, those who guide its destinies today must look back with unshakable conviction that only through divine inspiration could such an organization for young women have been established.

There must be a deep sense of gratitude for the great women leaders who through the years have presided over this institution. There must be a thankful recognition for the inspired priesthood direction that has been continuously available to the organization; there must be an almost overwhelming sense of joy and satisfaction in the accomplishments.

Through the past century the YWMA has touched the lives of hundreds of thousands of young women, holding before them the ideals of the Church, influencing for right their thinking, shaping their standards, and training them in a mastery of their conduct. It has developed their characters and provided opportunity for the enlargement and well-directed exercise of their talents. It has given them abundant and varied social

experiences. None need to have remained on the outside looking in because of lack of activities for which her talents were suited. The YWMA has been a potent influence in bringing young women of the Church to maturity in thought and action and helping them acquire strong testimonies of the gospel that have created in them a desire to respond to the wishes and the needs of the Church, as defined by Church authorities.

President Heber J. Grant gave this impressive promise to the YWMA:

"As you shall inspire the young girls with the love of God, with the love of home, the love of the gospel of Jesus Christ, with a desire to seek to do that which will be pleasing to our Heavenly Father, you will grow in ability, strength, and in the power of God." (*Gospel Standards*, p. 151.)

This promise has truly been fulfilled.

Not only have the young women of the Church as individuals been fortunate beneficiaries of the work of the YWMA, but immeasurable strength has accrued to the Church itself through the activities of this great organization.

Relief Society, designed for the mature women of the Church, recognizes its debt of gratitude to the YWMA. As the young woman is brought by the natural processes of life to shift her interests and activities from those of her young womanhood to those of her mature years, she naturally seeks avenues whereby these changing interests and needs may be served. Countless thousands of young women who have been trained by the YWMA move naturally into the program of Relief Society with purpose and dedication. They bring with them stability of character, developed talents, leadership skills, and a devotion to the Church that become a bulwark of strength to Relief Society in meeting the responsibilities assigned to it as a companion organization to the priesthood.

The Latter-day Saint woman has a significant role in the affairs of the Church. It is expected of her that she will lend her full strength, according to the nature of woman, and as directed by priesthood authority, to the building of God's kingdom on earth.

The Mormon woman actively participates in the work of the

“Woman is part of a
divinely ordained
division of labor...”

Church. She serves as a proselyting missionary; she inspires sons and daughters to do likewise, and, in countless instances, she provides the necessary financial support. She serves in the auxiliaries of the Church. She renders untold hours of compassionate service in the name of the Church and loyally supports other types of Church welfare service. She devotes herself to genealogical research and vicarious work for the dead in the temples of the Church. Such services increase as the Church grows.

President Heber J. Grant generously praised the women when he said: “Without the wonderful work of the women I realize that the Church would have been a failure.” (*Ibid.*, p. 150.)

From the beginning days of the Church, women have been given voice in the affairs of the Church. They have voted side by side with men on all questions submitted to the Church membership for vote. The will of the Lord in this matter was made clear in a revelation given to the Prophet Joseph Smith, Oliver Cowdery, and John Whitmer at Harmony, Pennsylvania, July 1830, three months after the Church was organized, wherein the Lord said: “And all things shall be done by common consent in the church...” (D&C 26:2.)

This recognition was an advanced conception in 1830, when no women had political franchise.

It was the desire to increase woman's usefulness to the Church that led the sisters of Nauvoo to approach the Prophet and seek to be organized. They had been

zealous in their service as individuals, but they felt greatly limited in working as such. It must have been comforting to them when Eliza R. Snow, having represented them before the Prophet in their request for an organization, conveyed to them these meaningful words of the Prophet: “Tell the sisters their offering is accepted of the Lord. . . . I will organize them under the priesthood after a pattern of the priesthood.”

With the growth and expansion of the Church, the contribution of the women has been multiplied a thousandfold over that of the sisters of Nauvoo. As we contemplate the blessings enjoyed by Latter-day Saint women today—greater perhaps than those enjoyed by any other single body of women—may we not feel the contribution of the women of this day is accepted of the Lord?

The doctrines of the Church accord to women a position of dignity, respect, and responsibility in God's eternal plan for his children. The gospel teaches that salvation and exaltation in the Father's kingdom are for all of the honest in heart in all the world, men and women alike, through individual obedience to the laws and ordinances instituted by the Lord upon which these blessings are predicated.

While the priesthood is given only to men in the Church, its benefits and blessings are shared by the wives and every member of the family. Elder John A. Widtsoe spoke of this as follows:

“In the ordinances of the Priesthood man and woman share alike. The temple doors are open to every faithful member of the Church. And, it is to be noted that the highest blessings therein available are only conferred upon a man and woman . . . jointly. Neither can receive them alone. In the Church

of Christ woman is not an adjunct to, but an equal partner with man.” (*Relief Society Magazine*, June-July 1943, p. 373.)

Elder Bruce R. McConkie, in discussing the doctrine recorded in Doctrine and Covenants 131:1-4, makes this significant statement:

“... he [man] cannot attain a fulness of joy here or of eternal reward hereafter alone. Woman stands at his side a joint-inheritor with him in the fulness of all things. Exaltation and eternal increase is her lot as well as his.” (*Mormon Doctrine* [Salt Lake City: Bookcraft, 1966], p. 844.)

Among the great doctrines of the Church, none is perhaps more sublime or more comforting to women than the doctrine of the eternity of the family unit. According to the late President J. Reuben Clark, Jr., the Latter-day Saint family, in a Latter-day Saint home, has three great functions to perform:

“First—it must bring to its members such lives as will enable them to return to the inner circles of that celestial home from which they came—a dwelling with the Heavenly Father and Mother throughout eternities.

“Second—it must so carry out its duties, rights, and functions as to enable it, in turn, to found a celestial home that shall in some eternity hereafter be equal in power, opportunity, and dignity with the celestial home from which we came and to which we shall return.

“Third—it must so live its life as to provide for the spirits yet waiting to come to this earth for their fleshly tabernacles, both bodies and minds that shall be healthy, for the spirits coming through them are the choice spirits, which have earned the right by their lives in their first estate, to come for their second estate, to the righteous homes—to the families of greatest worth, promise, and opportunity; and this



family must provide for this spirit which it invites to come to its hearthstone, an environment that shall meet the strictest requirements of righteousness." (*Relief Society Magazine*, December 1940, p. 808.)

As we contemplate the Latter-day Saint family, we are impressed with the orderliness of its organization. President Grant has told us:

"The blessings and promises that come from beginning life together, for time and eternity, in a temple of the Lord cannot be obtained in any other way and worthy young Latter-day Saint men and women who so begin life together find that their eternal partnership under the everlasting covenant becomes the foundation upon which are built peace, happiness, virtue, love, and all of the other eternal verities of life, here and hereafter." (*The Improvement Era*, April 1936, p. 199.)

The man is by divine decree the head or the presiding officer; he is the family provider. Woman is his companion and helpmate; she is the child bearer and child rearer. In this role, woman finds not only her divine mission, but also her greatest life-fulfillment. This divinely ordained division of labor for forming, maintaining, and protecting the family unit makes one parent no less important than the other; and when respected in their individual roles, they lay the surest foundation for family well-being.

The place of woman in the Church, having been defined by divine decree, does not change from time to time. It remains constant. It is the same today as yesterday; it will be the same tomorrow. As woman understands her place and functions as God intends, there come to her the richest possible life fulfillment and the greatest eternal rewards. Blessed above all women of the world are the women of the Church who have this knowledge. ○

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Illustrated by David Thomas

Louisa Lulu Greene Richards: Woman Journalist of the Early West

By Dr. Leonard J. Arrington

● A hundred years ago, in Smithfield, Cache County, Utah, a young lady of 20 was busy preparing her editorial and feature articles for the weekly ward *Sunday School Gazette*. Sunday School newspapers were common in Latter-day Saint communities in the 1860's and 1870's, and several examples of them are in the Church Historian's Library-Archives in Salt Lake City. They were handwritten, two-column papers, usually on four to eight sheets of legal-size writing paper. They went under such names as *The Young Ladies Enterprize* (Honeyville, Utah), *The Young Ladies Companion* (Bountiful, Utah), and *The Knowledge Seeker* (Hyrum, Utah). Each paper carried a

motto. Examples of these were: "We seek the truth," "Knowledge is power," and "Remember thy Creator in the days of thy youth."

The actual preparation of the manuscript paper was often a project of the local Young Ladies' Cooperative Retrenchment Association, founded by Brigham Young and Eliza R. Snow in 1869, which eventually grew into what is now the Young Women's Mutual Improvement Association.

Most of the writers were teenagers, although the ward bishop was often called upon to contribute a word of advice, and a mother occasionally was asked to prepare a homiletic story of the triumph of good over evil. The girls' editorials were on such topics as improvement, fashion, faith in God, and tale-bearing.

Copies were distributed every Sunday (or every other Sunday) at the close of the service to those who had paid the subscription price (usual terms: "Attend Sabbath School and pay attention"). There was an

Dr. Leonard J. Arrington, a high counselor in the Utah State University Stake, is a professor of economics at Utah State University and a well-known author-historian on Mormon history.





Portrait of Sister Richards is by her son, Levi Greene Richards, one of the Church's first painters of note.

"An epic of woman! Not in all the ages has there been like unto it. Fuller of romance than works of fiction are the lives of the Mormon women. So strange and thrilling is their story—so rare in its elements of experience—that neither history nor fable affords a perfect example. . . ." So wrote Edward W. Tullidge

in 1877 in his book The Women of Mormondom. One of the many extraordinary women of the empire-founding period was Louisa Lulu Greene Richards, who, incidentally, had much to do with the early development of the YWMA, the organization this issue of the Era honors.

attempt at artistic design in the sketch of the mast-head and in the illustrations for some of the stories. Poetry and puzzles were sometimes included, as were occasional jokes, wise sayings, and the music of the newly composed songs.

The "editress" of the *Smithfield Gazette*, Louisa Lulu Greene, was the daughter of the city recorder, and the girls of the Retrenchment Association often met after school at her father's office to prepare their papers for the next Sunday. With a good sense of timing, Editor Louisa often came out with a special issue to celebrate the wedding anniversary of the oldest couple in the ward, or with a poem of praise to a young man who had just accepted a call to go on a mission. Sometimes the editorship was rotated among the girls so that all could share the responsibilities and joys of editorship.

Louisa Lulu Greene was the eighth of 13 children born to Evan M. and Susan Kent Greene. Her parents

were both natives of New York who had joined the Church in the 1830's and migrated to Kirtland, Ohio. There Evan taught an English grammar class; one of his students was the Prophet Joseph Smith. Evan served for a time as one of the Prophet's many clerks. After the expulsion from Nauvoo in 1846, Evan and Susan migrated to Winter Quarters on the Missouri River, where he served as postmaster of the town of Kanesville and as recorder and treasurer of Pottawattomie County, Iowa. It was in Kanesville that Louisa was born, on April 8, 1849. The Greens migrated to the Salt Lake Valley in 1852.

Evan Greene taught school in Provo, where he also served as mayor and represented Utah County in the territorial legislature. In 1859 the family moved to Grantsville, Utah, where the father was again elected to the legislature for two successive terms, representing Tooele County. In 1864 Brother and Sister Greene took their now sizeable family to Smithfield.

She founded the Woman's Exponent, today's Relief Society Magazine

Being a natural teacher, Brother Greene conducted the education of his own children, ably assisted by some of the older children. Louisa learned knitting and spinning, enjoyed dancing, sleighing, and theatricals, but took greatest delight in teaching her younger brothers and the children of the neighborhood. Her love of literature was evident at an early age as she made up stories to tell the children. As early as the age of 14 she was composing dramatic dialogues and poems. While studying in a private school in Salt Lake City in 1868-69, she contributed poems to the *Salt Lake Herald* and became noted for her literary abilities. She returned to Smithfield in time to assume the editorship of the *Sunday Gazette* in the fall of 1869.

When Louisa was released in 1870 to pursue further training at the University of Deseret in Salt Lake City, she occasionally sent articles by mail to the *Gazette*, but she felt impressed that the young girls in the Church should have their own magazine. She records that the idea was first implanted in her mind by Edward L. Sloan, editor of the *Salt Lake Herald*, who was impressed with her talent and competence, and who wrote her, promising his support. Louisa wrote Eliza R. Snow, president of the Relief Society of the Church and a relative, asking for counsel. Sister Snow, always eager to encourage young writers, thought the suggestion an excellent one. Indeed, she and other officers of the Relief Societies and Retrenchment Associations had discussed the feasibility of a woman's magazine for some months. She wrote to Louisa that she would broach the matter to President Brigham Young, and suggested a plan of finance. President Young not only relayed his sanction, but, in Louisa's words, said "he would gladly appoint me the mission and bless me in it." Editor Sloan suggested the name of the magazine: *Woman's Exponent*.

Louisa had only one reservation. She was now (1871) 22 years old—shouldn't she be getting married? She wrote again to Sister Snow, this time from Smithfield, to which she had returned to assume the presidency of the Retrenchment Association there. Sister Snow replied:

"To be sure, while unmarried, one cannot be fulfilling the requisition of maternity, but let me ask 'Is it not as important that those already born should be

cultivated and prepared for use in the Kingdom of God as that others should be born?' If left to me to decide, I should say that of the two, the cultivation of the [mind] is the most consequence. How many mothers give birth to children who themselves are altogether unqualified to perform the duties of mothers? And yet, for Zion's sake, those children must be cultivated."

Encouraged by this advice and by numerous promises of support, Louisa moved to Salt Lake City, issued a prospectus, and began to sell subscriptions. The first issue came out on June 1, 1872. At the time, Louisa was only 23. That the *Exponent* first appeared on Brigham Young's birthday was apparently an accident, but the President was almost certainly pleased, for he was a great-uncle of Louisa. One of the President's daughters, "Susie" Young, was a frequent contributor.

The *Woman's Exponent* was published "for the benefit, education and development of thought of all the sisters in the Church." Its first and all subsequent issues were three-column quarto (10 by 13½ inches), eight pages in length. Each number included poetry, fiction, editorials, sermons by Church officials, and news briefs from home and abroad.

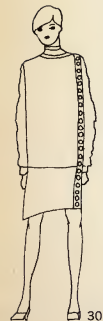
Most of the literary selections were written by young Latter-day Saint girls and demonstrated the liveliness and spontaneity of pioneer Mormon culture. The *Exponent* was published semimonthly, and sold for \$2.00 a year.

For the first year, at least, the magazine was printed at the *Herald* printing office and profited from the advice and experience of Edward Sloan. The *Woman's Exponent* was the first publication owned and edited by Latter-day Saint women. It was also the first magazine (with one fly-by-night exception) published by and for women west of the Mississippi River.

Although owned and published by active Church members, the *Exponent* was not an official publication of the Church, nor was it owned or controlled by the Relief Society. As an independent magazine, it could make mistakes without the Church's being held responsible, and the reading matter was suited to the tastes and moral uplift of its feminine contributors and readers. The first issue stated the intentions of the founders:

"The aim of this journal will be to discuss every subject interesting and valuable to women. It will contain a brief and graphic summary of current news local and general, household hints, educational matters, articles on health and dress, correspondence, editorials on leading topics of interest suitable to its columns and miscellaneous reading.

"It will aim to defend the right, inculcate sound





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principles, and disseminate useful knowledge."

Thus, while it was an advocate of Mormonism, it was an independent advocate and was read with respect by the women of Europe and America who wished to know the opinions and attitudes of Latter-day Saint women. A motto carried on the masthead for many years was: "The Rights of the Women of Zion, and the Rights of the Women of all Nations." While independent, however, it was supported primarily by the Retrenchment Associations and by the members of the Relief Societies.

During her five years as editor (1872-77), Louisa Greene had married Levi W. Richards (1873), had given birth to two daughters, and had directed some 123 issues of the *Exponent*. Thus, in 1877 she wrote to President Young asking him to release her. Appointed to replace her was Emmeline B. Wells, who had been her assistant editor since December 1875. Sister Wells remained editor until the discontinuance of the magazine in 1914.

The interesting observation is that, as the young women who directed the *Exponent* grew older, their tastes and abilities also matured, and the *Exponent* became a woman's magazine in fact as well as in name. It was exhibited in the women's hall of a world's fair held at The Hague in 1898, and created considerable excitement as a defender of plural marriage. Above all, visitors to the booth were impressed, somewhat to their surprise, with the culture and refinement of Mormon women.

As the Relief Society grew, and as many of its officers had been or were on the staff of the *Exponent*, it seemed logical for the journal to be converted into an official organ of the Relief Society. This was done in 1913, when the *Exponent* began to carry the caption, "The Organ of the Latter-day Saint Women's Relief Society." The next step was to change the name and format. The last issue of the *Exponent*, dated February 1914, was number 14 of the forty-first volume. Beginning in 1914, it was the *Relief Society Bulletin*, which was followed in 1915 by the *Relief Society Magazine*. The latter has continued to this day. The first editor of the *Relief Society Magazine* was

Susa Young Gates (who had been the founder and first editor of the *Young Woman's Journal*).

Louisa, who had often published under the nom de plume "Lula," came to be known as Lulu Greene Richards. Continuing to write as she reared her family, she published in the *Exponent*, *Relief Society Magazine*, *Children's Friend*, *Era*, and *Young Woman's Journal*, and conducted a department of the *Juvenile Instructor* under the heading "Our Little Folks." In 1904 she published a book of verse entitled *Branches That Run Over the Wall*. The following year, in honor of the hundredth anniversary of the birth of the Prophet Joseph Smith, the Deseret Sunday School Union offered three prizes for the three best poems on the Prophet. Sister Richards won all three of the prizes! She also contributed to the hymnbook and to the Sunday School and Primary song books.

In addition to her literary activities, Sister Richards bore seven children, of whom three daughters died in childhood and four sons grew to manhood. The eldest, Levi ("Lee") Greene Richards, became one of the West's most creative painters. Another, Willard, participated in the colonization and development of southern Alberta. A third, Evan, was a dentist, while Heber became a professor of English at the University of Utah.

While rearing her family and writing, Sister Richards also served as president of the Young Ladies' Mutual Improvement Association of the 20th Ward in Salt Lake City; as an officer of the Relief Society of that ward; as a member of the general board of the Primary Association of the Church; and as member of the general board of the Deseret Sunday School Union. She was an officiator in the Salt Lake Temple from the time of its dedication in 1893 until 1934. She represented Utah and the Church in various women's conventions, and traveled extensively as a representative of the Church to meetings of women, young and old, from Canada to Mexico, to organize and inspire the women's auxiliaries. She died in Salt Lake City in 1944, at 95 years of age.

Few Latter-day Saints have excelled Lulu Greene Richards in influence and versatility. ○



Tall Story

By Maureen Cannon

"Stand straight, be patient, you'll see how Height's lovely when you're older."
But Sally's prom is here and now,
And he comes to her shoulder!



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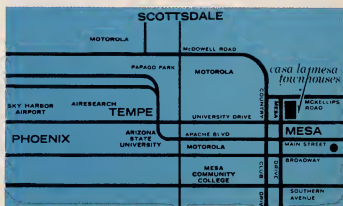
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The Pioneer Woman

By Dr. Kenneth and Audrey Ann Godfrey

• Uprooted from their homes with hardly time for a proper good-bye, and leaving behind much that was dear to them, the pioneer women did what they could to make their rugged wagons home to their wandering families.

Most of their conveniences had been left in New York, Ohio, Missouri, or Illinois. Thus, they were faced with putting to full use all the talents and skills at their command to make life bearable. They must have thought of the women

of ancient Israel who followed Moses, and those who went with Lehi into the wilderness. This would give them strength and renew their hope that with the help of God, they too would find their "promised land," a home to call their own.

"With almost their entire culinary material limited to the milk of their cows, some store of meal or flour, and a very few condiments," as one writer wrote, they learned to fashion a meal that was both appetizing





Before leaving camp each morning, Mary mixed her bread and placed it in the wagon to rise.

and healthful. They found if they hung the leftover milk and cream on the side of the wagon, it would turn to butter as the wagon jogged along. They acquired the skill of working with yeast. When camp was made and a fire laid in an iron stove or an oven dug in the side of the hill, the well-kneaded loaf was ready for baking. Often they would find an oven ready for their use, left by those who had gone before.

Mary M. Voght Garn crossed the plains with seven children. She made regular yeast and thickened it with cornmeal into a heavy dough. She would shape the dough into small squares and place these in a shaded corner of the wagon, knowing that the sun would kill her carefully guarded yeast plants. When new yeast was needed, a new start would be made from the last

square. Before leaving camp each morning, Mary mixed her bread and placed it in the wagon to rise. As she traveled, the yeast would do its work, and evening would find the family taking its meal with freshly baked bread.

But food was not always plentiful. Hosea Stout recorded in his diary on June 20, 1846, just two short months away from Nauvoo, that "hunger began to grind hard upon us." Stout wrote: "... my wife went to preparing our dinner which might properly be called our 'ultimatum.' It consisted of a small portion of seed beans and a little bacon boiled and made into soup. We had flour enough to set it out and in fact we this last time ... seemed [to have] a more luxurious and sumptuous table than usual which made to a stranger an appearance of plenty."

That night two men took their meal with the Stouts, never dreaming it was the last of the family's provisions. Later the family was reduced to eating boiled corn.

As the wagons came into buffalo country, families busily engaged themselves in making jerk from the freshly killed meat. They cut the meat into long strips that they dipped in a boiling solution of brine. It was then hung on a heavy cord over a smudge fire for the night. The next morning the strings of meat were looped under the wagon bows to be dried in the sun.

As the days grew into weeks, the women of the wagon trains knew a companionship with each other that was very close, brought on by the common hardships they suffered. They nursed each other through cholera, mountain fever, and childbirth. Eliza R. Snow re-

corded that the first night out from Nauvoo, nine children were born.

As time went on, women gave birth to babies under every circumstance imaginable. Sister Snow wrote: "... some in tents, others in wagons, in rainstorms, and in snowstorms. I heard of one birth which occurred under the rude shelter of a hut, the sides of which were formed by blankets fastened to poles stuck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water as it fell, thus protecting the newcomer and its mother from a showerbath."

In many cases the women organized, just as the men did, in order to accomplish the goals they had set for themselves. In one organization resolutions were drawn up, such as those noted by Louisa Barnes Pratt in her diary: "Resolved: that when the brethren call on us to attend prayers, get engaged in conversation and forget what they called us for, that the sisters retire to some convenient place, pray by themselves and go about their business." Then Louisa adds, "If the men wish to hold control over women, let them be on the alert. We believe in equal rights."

Often, after children were tucked into bed, the women would gather in small groups and enjoy the coolness and quiet of the evening. Louisa wrote that "the Platte River country was beautiful." The women could be seen strolling along the river banks in the moonlight or enjoying a refreshing bath in its waters. "Our hearts, at the same time, glowed with wonder and admiration at the beauty and sublimity of the scenery, alone in a great wilderness."

Though the days were often dull, there were other times when the excitement was almost more than these prairie women needed, as

Brother and Sister Godfrey are members of the Tempe Sixth Ward, Tempe (Arizona) Stake, where Brother Godfrey is district coordinator of Arizona and New Mexico seminaries and institutes, and where Sister Godfrey is mother, teacher, and part-time writer.

Whether they made soap from ashes or paint from skim milk, ingenuity was their key

Rachel Lee found out near the end of her journey. 'As she walked beside her wagon, delighting in the wind that cooled her a little as she trudged along, an unexpected gust whipped her skirts into the wagon wheel. Historical writer Juanita Brooks wrote that before Rachel knew it, her skirts were being "wrapped around and around the hub. She screamed for help as she tried to extricate them, but in an instant they were drawn so tight that she could only grasp two spokes in her hands, her feet between two others, and make a complete revolution with the wheel."

The wagon was finally stopped, and Rachel found herself almost right side up but still tightly bound to the wheel. Everyone gathered around, trying to decide how to get her loose. There was no question of cutting her clothing, as that would mean one less item for wear that she needed badly.

It was decided they would unhook her skirt and unbutton the petticoat, and by carefully slitting the placket, she could be pulled free. Her shoes were unlaced. Then as one woman held a blanket to protect her from curious eyes, she was plucked from skirt, petticoats, and shoes "as clean as though they were skinning the legs of a chicken." Later the clothing was easily removed from the wheel, and in the privacy of her wagon Rachel shook them free of wrinkles and put them on again. As she took up her walk again, she kept a wary distance from the wheels.

After being spread out in various

places during the day's travel, the families especially enjoyed their evenings together. By then all the out-workers—scouts, ferrymen or bridgemen, roadmakers, herdsman or haymakers—were finished and could come to the camp to rest. As the smoke of the campfires was silhouetted against the pink clouds of sunset, the bells of the cattle heralded the arrival of the tired laborers. Many of the women would go out to meet them. Later, with the children in their laps or seated about them, they would talk over the events of the day.

"But every day closed as every day began, with an invocation of the Divine favour; without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and loud talking hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard, like babbling water falling down the hills," wrote Thomas L. Kane.

With their destination reached, the women found there were still mountains to be climbed in the form of establishing households in the wilds of the Great Basin. M. Isabella Horne, who arrived in the valley on October 6, 1847, told of the difficulties she and other women faced.

"Mr. Horne succeeded in building two small log rooms that season for our family, which consisted of my husband, myself, four children, and Brother and Sister Robert Holmes, whom we brought with us, and when we moved into the house there were neither doors, windows, nor floors."

She tells how they made their furniture, as they had brought with them only one chair. Holes were made in the logs of the house; in these were inserted poles that stretched horizontally and were

held up at the other end by posts set in the floor. Rope or rawhide was stretched across the poles to form a bed. The cupboards were made by again inserting two smaller poles in the log wall and laying a packing box on top of them. Calico curtains were hung across the front to keep out the dirt. Stools were made for seats, and boxes were used for tables until lumber to build them could be found.

In March 1848 a severe storm, which lasted ten days, saturated their sod roof, and the rain came inside. Brother Horne tacked wagon covers to the roof and the foot of the bed to let the water run off so they could sleep. Oilcloth was stretched over the table. As they cooked or did housework, they wore wraps and carried umbrellas. After the rain had stopped, it still continued to rain inside for quite some time.

Then came the snakes and mice. The snakes were soon frightened away or killed. But the mice were more evasive. They turned up in trunks, beds, and even coat sleeves. A trap was invented that consisted of a whittled, round piece of wood laid over a pail with water in it. The middle of the stick was flat, and grease was put on the edges. When the mouse ran out to get the grease, the wood turned, tipping the mouse into the water. After Sister Haight supplied her neighbors with kittens, the supply of mice was greatly diminished.

Since their cattle had been worked down, their meat was very poor, so tough it had to be boiled all day. There were no vegetables except for a few sego lilies and parsnips that the children dug. Isabella says that the segoes were quite good when freshly cooked, but became thick and ropy as they cooled.

Sister Leonora Taylor owned the only sieve in the valley. She had



brought a piece of bolting cloth with her that she attached to a frame made for her by one of the men. It was borrowed when any of the sisters wanted to make white biscuits.

The women helped each other in additional ways. Isabella heard of a neighbor who had put some red lead and lamp black into skim milk and painted her home. She borrowed the remaining "paint," and using a rag, covered her doors and frames.

Setting a precedent for their modern counterparts, the pioneer women used their ingenuity to fashion the tools they needed. Cotton yarn became fish nets. Floured and larded rags were twisted into crude candles to light the homes. Ashes became soap. Squash and pumpkin thickened cornstalk molasses.

The first year was a busy time, with few amusements. But the pioneers felt free and happy, because they had no fear of mobs. They planted gardens that grew well and flowers that brightened their rustic surroundings. The first fruit trees took root. And by the second year, work had slowed enough to allow time for socials, dancing parties, and other activities.

It had been a long, hard journey from Nauvoo, but now the rewards outweighed the labors. Homes were firmly established and gardens had been harvested, with the produce put away for winter consumption. There were free hours for visiting beloved friends. The pioneer women once more settled into comfortable routines of keeping a home and making life beautiful and happy for those around them. The journey had helped them grow in service, in faith, in love, in strength. These attributes would continue to assist these female adventurers in helping to build the kingdom of God on earth. ○

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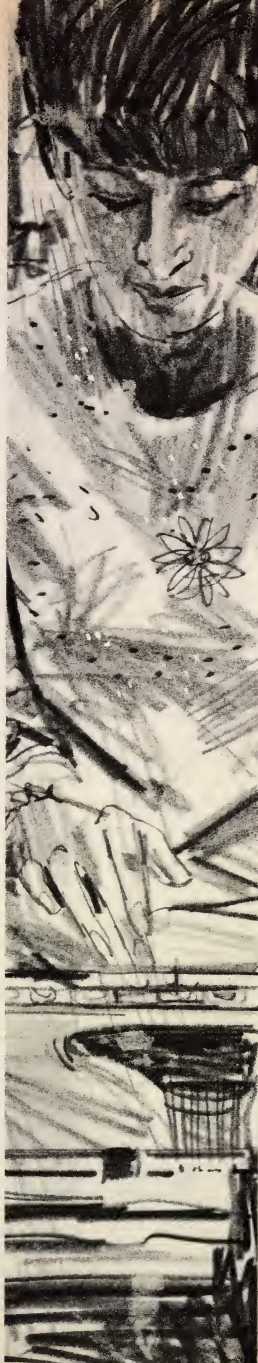
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A Woman's Career

By Lorraine Roberts

Illustrated by Dick Brown





● For ten years I have been counseling teenage girls in their vocational inquiries as part of the guidance program for ninth grade students. Year after year, when the girls are asked what type of career they plan to prepare for, the answer received is usually, "Oh! I'm not going to prepare for a vocation. I'm going to be a housewife."

Many teenagers do not realize how many women spend time working outside the home. In addition, almost a third of all mothers with children of school age are now employed, and the percentage of women workers is increasing each year. According to the U.S. Department of Labor, the single woman works for about 40 years. This includes about one-tenth of all women.

"Even married women, on the average, can count on rather lengthy work life expectancies—about 30 years for those with children, and about 25 years for those without children," the department has reported.

While mothers are not encouraged to work outside the home, it is still important for them to be prepared to earn a living if it should ever become necessary for them to do so. It is estimated that in the United States high

school girls of today will spend an average of 25 years working. Married women who do not have children usually spend a greater part of their time working than do women with children, while women who remain single can expect to spend as many years earning a livelihood as men do—approximately 45 years.

Most young women work for a few years before they marry. Later, for various reasons, they may return to the labor force. The death of a husband is one reason some women return to work. Others seek employment because their husbands become disabled due to accidents or illnesses. Sometimes, when her family has grown to young adulthood, a mother will be happy if she can work for a while to help support Johnny on a mission or to help Dick with his college expenses. Occasionally a broken home necessitates a woman's return to the vocational fields.

These are a few of the reasons why every girl should prepare herself for some kind of work outside the home.

A majority of the girls I interview state preference for professional occupations, such as medicine, law, or social



work. These vocational objectives sound good, but they are unrealistic for about 97 percent of these girls, because only about three percent of the population will be engaged in professional fields.

Some girls note that they would like to be airline stewardesses, stenographers or typists, or beauticians. Of these three vocations, the stenographic position is probably the most realistic choice from the standpoint of supply and demand.

Few girls express an interest in the semiprofessional or technical occupations, such as those of X-ray technicians, medical technicians, laboratory assistants. This area certainly needs to be stressed as one that will offer fine opportunities to those who obtain necessary training.

In the next decade the following trends are expected:

The clerical field will probably remain the area offering the greatest number of positions for women. Women hold two-thirds of all clerical jobs, according to one government survey.

There will likely be an increased demand for women in data processing—as key punch operators, console

operators, and programmers.

The professional and technical positions are expected to be the most rapidly growing occupational groups. "Between 1965 and 1975, employment in the professional and technical group is expected to rise by nearly 40 percent—almost twice the rate for total employment," according to the Labor Department report.

"Job opportunities generally will increase fastest in occupations requiring the most education and training," the report concludes. These are the professional, technical, and kindred workers. Likewise, the less schooling a person has, the higher the rate of unemployment, since jobs for unskilled workers will decline.

Teachers at all levels of education will be in demand. There will be an increased need for women workers in medical and health services.

Full-time and part-time job opportunities will be available for women in sales work, practical nursing, and as counter and fountain workers, charwomen, and cleaners.

However, girls should actually plan for two careers: a vocation and the career of homemaker. The career of

homemaking demands special education, basic training, and experience. Not only should the homemaker know the art of food preparation, how to sew, the techniques of child care, and basic first aid and home nursing, but she must also be a loving wife who can share her husband's ups and downs with understanding and affection. She must know how to kiss away the tears that invade the little tots' eyes, and she must know how to give them the right amount of discipline and freedom so they might be happy, secure children.

The homemaker must be able to transmit her feelings of reverence and her knowledge of the gospel to her children so they may possess high moral standards and be active participants in the Church as they grow to adulthood. She must know how to help budget the family income in such a way that there will be money left each month for savings. She must know how to buy for greatest value, how to mend, repair, and redecorate. She must know how to manage her time so well that the household chores are consistently completed and there is still time left for a bit of visiting with neighbors.

The housewife must know where, when, how, and how much to help children with their schoolwork. She must be patient with their failures, and lend encouragement and an interested ear to them. She must also possess the ability to close her eyes to many of the daily problems that could cause her to be negative and to nag at her husband and family. She must be aware of the importance of putting on a freshly laundered house dress and applying lipstick to smiling lips before her husband arrives home from work.

When the time comes that she returns to employment outside the home, she will find that running the house properly and maintaining a warm home situation have been excellent job preparation. Teenagers need to know that they will only be as successful tomorrow as they are ambitious today in preparing for their future. ○

"Every girl should prepare herself for some kind of work..."

"The career of homemaking demands special education and basic training..."



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By Albert L. Payne

Illustrated by Virginia Sargent

How to Teach About

● The young man in the flower shop was tall, clean-cut, and definitely masculine. As he waited, he shifted from one foot to the other; and when the flowers were shown for his approval, he hesitated as he considered what should be written on the card. The clerk, impatient and anxious to have the matter settled, offered several suggestions: "With love," "Lovingly," or "Affectionately." The boy quietly declined each suggestion, and at last his decision was made. "Please write, 'Happy Valentine,'" he said.

A capable young secretary told her employer she was going to resign her position in order to accompany her husband to live on a ranch. Although her husband had

nearly completed his education for a professional life, he had decided to return to his boyhood dreams. When asked her feelings respecting this development, the young wife said that she and her husband had been considering this change for sometime, and she had decided that whatever would make her husband happy, wherever it would be, would also make her happy.

These two experiences are deeply revealing of the attitudes these young people had about other people, and one may well contemplate the origin of such commendable attitudes. What kind of training or experience prompted the young man to send flowers to a girl friend? What caused the wife

to think her happiness depended on the happiness of her husband? And, more importantly, how can adults influence the development of these attitudes?

The teachings of the gospel have helped us understand the eternal nature and worth of people, but as human beings we have not always been able to transfer this knowledge into meaningful attitudes and actions. We have tried various methods of teaching, but we have learned that some of these methods are not effective.

Careless drivers, for example, usually do not become careful, considerate, and defensive even though they may see a movie depicting the dangers of improper driving. Chas-



Womanhood

Albert L. Payne, an editor with the Seminaries and Institutes Department of the Church School System, is a member of the Youth Correlation Committee and a former member of the general board of the YMMIA.

tity is not necessarily the product of a lecture by a doctor nor even of a series of lessons in Sunday School, seminary, or MIA. Young people may not catch a vision of any ideal from an isolated lesson or lessons. Attitudes are so deep-seated and interrelated that teaching them becomes a complicated and lengthy process.

A youth who thinks of giving flowers to a girl friend is likely to be considerate and thoughtful of women under other circumstances. One may also safely assume that he knows that women feel and think differently about some things than he does. One would suspect that he is the kind of driver who adheres to the rules of the road,

the kind of pedestrian who walks on sidewalks instead of lawns, the kind of friend who is courteous and inoffensive in his personal relationships with people, and that he did not learn any of these things in single lessons or experiences.

One might also conclude that wives who are considerate of the desires and feelings of their husbands and have the courage and love necessary to yield their plans learned to be understanding and considerate of the feelings of other people long before they were married.

How can adults teach ideals and attitudes that will result in superior behavior by young men and young women with respect to the ideals of

womanhood? First, one must relate this ideal to many other things; and second, one must provide direct learning experiences.

Attitudes about womanhood begin with the first experiences of life. As a girl grows up, she finds it easier to think of herself as womanly if her experiences are feminine.

Girls who can knit, crochet, sew, arrange flowers and furniture, and who dress in dainty things; girls who know the refining influence of good music and literature; girls who see the art of motherhood exhibited in their homes—these are the girls who have, in all probability, grown to feel feminine and therefore want to act and be



“...both sexes want women to be the personification of the delicate, beautiful, gentle, loving, and spiritual elements of life”

treated as ladies. When girls have been made conscious of beauty, harmony, and propriety, and see the potential of incorporating these qualities in their own lives, they will, for example, dress in clothing that tends to be beautiful, modest, and appropriate rather than simply faddish. Such girls gradually begin to feel something of the glory of refined womanhood.

When young men are rough, thoughtless, and selfish—apparently thinking the world owes them something—one may be led to believe they may also think that women are created for their personal pleasure. Such an attitude cannot be changed by a lesson on womanhood. A boy who thinks he is the center of a universe created to please and serve him usually has difficulty imagining that he should sacrifice and serve other people.

A boy who does not care if he hurts or offends others has difficulty accepting the rules of etiquette. A boy who is insensitive to moral values has difficulty understanding the place of ideals of any sort in life. If boys have not been taught to have pride—in themselves, in the appearance of their homes and yards, in the care of their clothing, and in the impression they make on others—they will be less likely to respond to lessons intended to change attitudes about womanhood. If, therefore, we are to teach them the ideals of womanhood, we must begin by teaching many other things.

Teaching this ideal is not easy. It is helpful if boys have already learned to take pride in what they do—pride in such things as the

way they mow lawns, pass the sacrament, do schoolwork, and participate in hobbies. They should also have learned to be conscious of their appearance and the impression they make, genuinely grateful for things they receive, and considerate of the needs and wishes of others. In other words, it is almost impossible to teach young men about the ideals of womanhood if they are weak and selfish and have not already learned something of obedience to standards, consideration of others, and the place of cultural things in life.

Young men and women must acquire a sense of their own worth and the worth of others, and they must accept a high and noble purpose in life, if they are to be receptive to teachings about the ideals of womanhood. They must learn self-discipline by being required to do things well, and to say no to temptation. They must learn something of the worth of people through giving service graciously and effectively. They must learn about self-respect and the feeling of personal dignity and decency through practicing self-control. These things together form a foundation upon which teachers may build concepts and feelings about womanhood that are appropriate and meaningful to young people.

The ideal of womanhood is based on self-respect. Since it is an ideal, we can find only imperfect examples; but it is believed that both sexes want women to be the personification of delicate, dainty, beautiful, feminine, gentle, loving, and spiritual elements of life.

Men who accept this kind of an ideal do not stop to ponder if the girl or woman approaching the door is worthy: they open the door for her because of their ideal. And women who accept this kind of ideal and try to live in harmony with it are disappointed when men treat them as if there were no differences between them and the roles each is meant to play.

The second part of the task of teaching the ideal of womanhood is to provide immediate learning experiences. These may be through observation or action, but if the experiences are to be effective, they must be directly applicable to the age of the students.

Young people need to have models that they can see and hear. If they are fortunate, they have examples at home and have already learned that womanhood is glorious and worthy of respect. If home models are not good, young people should have others pointed out in the ward or branch. In either case, the model is adult, and young people will need to learn how to adapt what they observe and hear to their own situation. They should also be given an opportunity to act out this ideal. This may be done at the time of teaching lessons on womanhood or on such social graces as courtesy, propriety, and etiquette. During and as a part of these lessons, enough role playing should take place to give a feeling of doing things graciously and properly. Following the lessons, there should be enough review to encourage application in the students' lives.

Finally, young people should not only be taught the ideal of womanhood by precept and example, but they should also be made aware of its relationship to other important values in their lives. They should know the disadvantages to them, personally, if the ideal is lost. ○





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A Happy Misunderstanding

By Georgia Shiner

Illustrated by Virginia Sargent

● When he came in from looking after the sheep that morning, his wife was still in bed, as usual. And as usual he went to the bottom of the stairs and, with tired pain in his voice, aimed a single word at the bedroom above.

"Well?"

Wardle waited. There was a faint rustling above, but no answer and no thump of feet on the floor. If things were normal, Joan would at least give him a groan of reproach. So Wardle knew now that things were not normal. She was still enjoying the huff of last night's quarrel about whether her cat was going to be allowed to bring her kittens in by the stove or not.

He had won that quarrel. The cat was still under the porch. But he would have to get his own breakfast as one of the costs of that victory.

As Wardle lit the fire and tried to find the oatmeal, he began to wonder what great virtue in him made him so patient with this woman.

"Why don't I know when I've had enough?" he asked himself. "There's just so much a person can take."

Now what pleasure was there in store for this day?

Georgia Shiner, chorister in the Leadore Ward, Lost River (Idaho) Stake, reports she is a happy mother and grandmother, and lives "on a ranch some distance from town."

He would work in the fields all morning and come in to a meal of potatoes with their skins on and cold boiled ham. He would work all afternoon in the fields and come to a supper of cold potatoes and cold meat loaf.

And all the time the house would look as if it were inhabited by seven children in spite of their having none at all to warm the cold silence of the place.

It had been going on like this far too long.

"I think it's time to do something about it," Wardle said to himself. "Yes, I think it's time."

That morning, after finally getting around his unsatisfactory breakfast, Wardle found the strange weed. He had turned the cows out to pasture and was hard at work repairing a fragile section of fence when he spotted a whole army of the weeds almost at his feet.

It was a weed he had never seen before. It seemed to grow in clumps, and at the top of each stalk was a wrinkled flower of a rather bright yellow.

He pulled out a clump and was surprised at the hold the plant had on the soil. Give it another year or two and it might be spread all over the place, he thought.

Weeds, like women, were something that Wardle could fret about for hours on end. It was this certi-

fied seed that the government was advising them to use nowadays, he thought. Nothing ever passed through the government's hand without getting some sort of contamination.

He decided that he would look into the matter of this new weed, which was grabbing so vigorously at his cherished acres.

"I'll take a clump of this to the men down at the agricultural office," he said to himself. "They're getting paid to tell me what to do about things like this—getting paid out of my taxes."

A few minutes later, when Wardle went back to the house to return the hammer and fencing staples to the shop in the woodshed, he took the weed clump with him. In the house he wondered how he could keep it fresh until he had a chance to get into town.

Joan still was sleeping off her huff, so he went back to the fields again, grumbling at the work he had to do in order to keep such a woman in the luxury of her indolence.

At noon, when Wardle came up to the house, he was astounded at the most delightful cooking odors coming through the screen door.

On the table was the best meal he had seen since Christmas. And among other delicacies, the ham was steamed hot and laced with raisins, and the potatoes were mashed to the lightness of snow.

What was more, the house looked as though a maid had set it in order. There wasn't a thing out of place.

Wardle didn't know what to make of it. He looked at his wife and noticed for the first time that she was neat in fresh pink, and that she was wearing lipstick.

"Are we expecting company?" Wardle asked.

Joan smiled, and that was a shock too. She had laughed at him plenty of late, but a smile was something he could hardly remember. "No," she said. "It's just for you."

Wardle sat down and took the first bite, and then decided to wait for his wife to sit down too. He smiled a little, but got control of himself quickly. There was just one reason why she could act like this, he reasoned. It was going to cost him money. That smile she had given him was a money smile. What else could it possibly be?

But Wardle forced himself to remain decent nonetheless. There was no use spoiling so delightful a dinner, no matter what dark intrigue lay behind it.

There had been a time, many years ago, when they used to play the little game of making up after a quarrel, but Wardle could only vaguely recall the rules of that game, so distant it was now.

He waited for the next move, but the dinner ended

with a fat sigh of contentment, and Joan had nothing to say. No demands. Not even a suggestion. On the contrary, she seemed to be waiting for some comment to come from him.

"It was a good dinner," Wardle said. "Just shows what you can do if you try."

She smiled at him for the second time, and stood there in her pink dress and the lipstick as if there were some important thing left undone. It gave him a most uncomfortable feeling.

The feeling followed him out to the barnyard, and followed him and his tractor out to the field. What in the world was she up to? Had she been reading one of these new psychology books?

At 3:30 his tractor choked up with hay fever or something, and Wardle decided to call it a day. This other thing was still bothering him, anyway. He didn't like something he couldn't solve.

He thought perhaps he'd leave the heat of the dusty field and go into town to see how the boys at the flour mill were doing. Oh, yes, and he could take that clump of weeds into the agricultural office. He stopped abruptly.

Joan was coming up the lane with a little pail in her hand. When she got close enough, he could see that the pail was sweating.

"I made some lemonade," she said. "You must be awfully hot."

Wardle found the shade of a cranberry bush and sat down. Such a surprise had a remarkable weakening effect. He tried to grin, but his throat didn't function right. "Joan," he said at last, "what is this all about?"

Joan sat down beside him.

"That was an awful sweet way to try to make up," she said, "putting those lovely flowers in a vase for me. Why, Wardle, you haven't done a thing like that for—well—for ages."

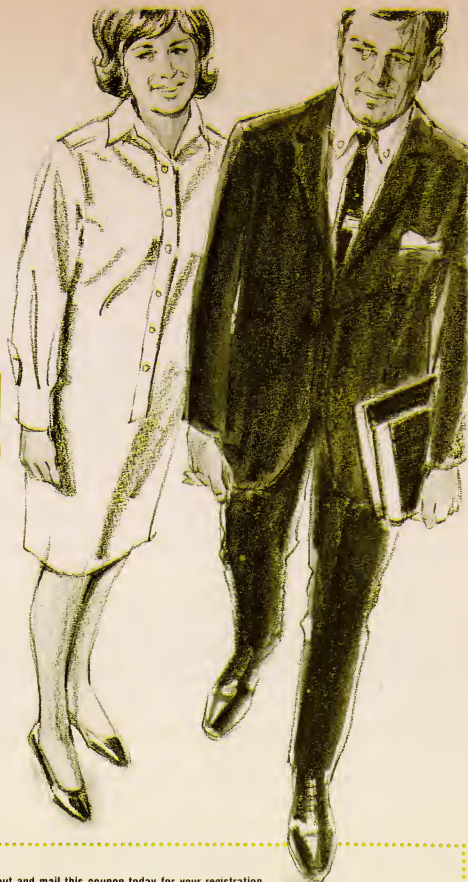
Wardle tried another drink of lemonade; it didn't go down any better than the first one. But it didn't matter, because she suddenly began to hug him.

That was embarrassing too, because he was so out of practice, and besides, he was afraid some of the neighbors might see. But he got through it all right, and afterward the lemonade went down very well.

It was quite a while before they began walking through the fields together toward the home. And then, suddenly, as if it were rearing its sunny face in a smile, another of the weeds was there in front of him.

Wardle guessed he never would know what strange name it bore or where it had come from. But he knew he had identified a far more threatening weed in himself. And he had torn it out by the roots. ○

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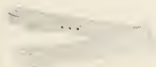
These are the things

A young girl loves . . .

1969



A hat, a purse,



A pair of gloves,



A scarf, new shoes,



A dress,



A book, a doll,



An iron to press.



The Era of Youth

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor



Step Right Up to Happiness!

Be a Special Kind of Girl

By Elaine Cannon

There is a special kind of girl who goes where the action is, but only if the action is the right kind. . .
who centers the happy storm about her, but doesn't stir up one.
who makes a mere event a happening.
who isn't content with contentment.
who doesn't fight the inevitable nor ignore opportunities.

—but who joins forces with time and fate and rises to every occasion.
This special kind of girl
knows that the way she moves, the way she speaks, the fragrance about her, and the good things she does
mark the difference between herself and the girl who just
doesn't really care enough about being a girl.

This special kind of girl
makes up her own mind after careful, prayerful thought.
She sets her own image.
She's tasteful, individual, exciting. She's WOW! She has "pizazz."
She's worthwhile and a breath of sweet life.
Step right up to happiness. Take the first step now to
becoming that special kind of girl.

Life's Best

● It is the crowning accomplishment and the noblest fulfillment of a beautiful woman to be the wife, mother, homemaker, heart of the home for which, in her happiest and highest dreams, she longs. If in the course of experience this doesn't happen, or if it be delayed, will you, while you wait for it to happen, be bravely on the way, content to make the best of life? Will you yet make of life a sweet and wholesome and meaningful and giving thing? Will you be preparing not only for what you hope might happen some day but also for what happens every day?

How will you be preparing for the highest fulfillment of your dreams? How will you be preparing for a life that can be all that a good life ought to be, if it isn't all you would like it to be? How will you be becoming that which will most graciously and appropriately fulfill the happiest hope of your life?

The outline is simple:

Loyalty to self, whether life brings us all that we would hope or less than we might dream. Stretch your mind. Give it a daily task beyond its present strength.

Loyalty to others—those near us and beloved of us and those beyond the near circle of our immediate family and friends.

Loyalty to life, for by our lives we can qualify for the love and respect of those about us.

Loyalty to God: responding to the highest and noblest wishes and commands of God will measure considerably of our enjoyment and our contribution. ○

(Excerpts from a talk given by Elder Marion D. Hanks in the Salt Lake Tabernacle during a tribute to Sister Emma Rae Riggs McKay)

To the Girls Not Yet Married

By Jeane Woolfenden

● It is good to be a part of life. And the ones with the most energy, time, daring, ways, and means are the young—especially young women—when they discover partying with peers, folk singing by guitar, philosophizing over Milton, cooking for the fellows, playing tennis in the sun, reading Hemingway with an apple, being at a fireside, or listening to *Scheherazade* near a fireplace.

But there is a certain set of young ladies who suffer attacks of “fright-itus,” or “insecure-nemia,” or “last-chance panicia,” each of which seriously hampers their active, creative lives. It occurs mainly in girls between the ages of 20 and 30. It can be seen in its most concentrated form in college seniors in the spring. That is why it is called Senior Panic. But it affects any girl who lowers her level of resistance and succumbs to social pressure (self-imposed or otherwise).

What is it that victimizes hundreds of bright, young, lively girls? It is the creeping, binding, stifling attitude that they are worthless because they are not married and have no immediate prospects. I know girls who on Friday night will not even take the garbage out for fear of having someone see them and know that they do not have a date that evening. These girls feel fingers pointing their way, naming them “Miss Social Reject of the Month.”

This type of girl sees gray clouds of depression and foggy ditches of discouragement in her path. She will not participate in parties or outings, supposing that her prince or knight or whatever will come dashing to the door on a charger and whisk her away in her dowdy grubbies and rollers. She plans on “in the future,” when she will sew a new summer dress, go hiking with friends, attend a symphony concert, or write a short story. She cannot do it now, because she dreams that at any moment the phone will ring and at the other end will be a masculine voice saying, “Are you too busy to go with me to the temple Friday?”

Marriage is for eternity. Now is as much eternity as marriage will be in the future. If you are not finding happiness now, can you expect to find happiness when you are married? *Now* is the time to create happiness. ○



The World of Women

By Nancy Twitty
Senior at Brigham Young University

● Is it a woman's world?

That age-old question has been the subject of many good-natured debates throughout the world.

Since the courageous struggles of American pioneer women and crusading marches of temperance leaders, more and more eyes have focused on the power of womanhood. Great women of past decades from countries abroad have long been lauded, such as Polish Nobel prize winner Marie Curie, and Victorian English writers Emily and Charlotte Bronte.

But today, on the eve of a new decade, the "woman's world" is producing some greats in everything from creative housework to aerobics.

- 1 Renowned in music circles is Alicia de Larrocha,
hailed as the greatest Spanish pianist in our generation.
5 Veronica Tyler, celebrated American soprano, has won numerous successes, including second prize in the Tchaikovsky International Music Competition in Moscow in 1966 and first

place in the vocal division of the Munich International Competition in 1963.

Also winning national plaudits, Sister Belle Spafford, general president of the Relief Society, has been named president of National Council of Women.

According to a recent study completed by journalist Marilyn Mercer, one-third of the American labor force are women. Seven percent of American doctors are women, and ten percent of women college teachers are full professors.

More than ever before, young people are contributing valuable ideas and talents to the world. New on the political front and active in community affairs are the daughters of President Richard M. Nixon, Tricia, 22, a June graduate of Finch College in New York, and her sister Julia, 20, a student at Smith College in Massachusetts.

Also newcomers in national news are Pamela Agnew, 25, and Susan Agnew, 20, daughters of Vice-President Spiro Agnew.

Many young Latter-day Saint women are standouts in leadership, creativity, grace, beauty, intellect. These include the following:

Scientist Sharon Hintze, Provo, Utah, one of 24 United States college students chosen to receive the Marshall scholarship given by the British government, is studying for a master of science degree at a university in Great Britain.

Actress Heather Young plays stewardess Betty Hamilton in the television series *Land of the Giants*.

Performer Sandi Griffiths is part of a singing duo with the Lawrence Welk Show.

Carol Lynn Pearson, Provo, Utah, is the author of popular poetry book *Beginnings* and nationally published magazine articles.

Champion speed skaters are Jean Ashworth, Olympic bronze medal winner, and Barbara Lockhart, a U.S. Olympic representative.

Singers (and sisters) Kathie Olson and Cheryln Olson Hart recently won first place prize of \$1,000 in the All-American College Show, aired on national television.

Reigning Mrs. America, Joan Fisher, wife of M. Byron Fisher of Salt Lake City, and mother of three children, claims "most girls don't realize that housework can be fun—if they use a little creativity!"

Campus coed Tracy Anderson from Las Vegas, Nevada, a junior zoology major at Arizona State University, was recently named "Miss National Cheerleader."

Patty McMaster is a leader in church as well as in school. In Columbia Falls, Montana, she has been named "the best friend a teen can have"—this, with a long list of impressive scholastic, campus, and church involvements and honors.

Zesty Jamie Conkling and Liza Rey, of the popular King Cousins, appear on the King Family television shows regularly, college studies permitting.

Indian queen Rose McCabe from Leupp, Arizona, was named Miss Navajo 1969 and, as official royal representative of the Navajo tribe, will tour the United States and Europe this year.

Kristine Webb, reigning as a young beauty queen in Lavaca, Arkansas, and her young brother are the only LDS students in the school system there.

Kim Bradshaw is a ballerina with the New York Ballet Company and a cover girl for *Seventeen* magazine. Her friends insist she is lovely to know and a fine example of what an all-around girl ought to be.



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Editors' Note: Patty Jackson is planning a spring wedding in the Salt Lake Temple with Michael Cannon, the missionary she waited for.

Are you waiting for a missionary? Rather, are you *writing* to a missionary? (Some define waiting as

"vegetating at home.") For our purposes, we will describe a waiting girl as one who sends her missionary three or more letters a month, who considers him the special boy she has dated, who doesn't become too seri-

ous with another fellow, and who adheres to the principles of the gospel. Viewing the waiting experience in happy retrospect, I offer ten reasons why every girl given the opportunity should accept the challenge of waiting:

M

issionaries need a reliable peer with whom to communicate and keep up on the happenings at home.

I

t is a good test of your feelings for one another.

S

tatistics say you won't wait. It's worth waiting just to throw them off!

S

piritual growth awaits you when you share his experiences in letters.

I

f you keep busy, the time literally flies.

O

ne reason why so few women are missionaries might be that our first calling is to stay home and write to them!

N

either of you will change unfavorably if you make use of open communication, thoughtfulness, and prayer.

A

ctivity in the Church becomes more meaningful as he opens exciting doors to the gospel for you.

R

omance slides to the background, and you see yourselves more clearly and become better friends.

Y

ou can't lose (unless you lock yourself in a closet while he's gone).

Do You Qualify for the Heavy-Wait Award?

By Patty Jackson

To elaborate on that last point, remember that life doesn't go away with your boyfriend. It may seem that way at first, but the busier you are while he's away, the happier you'll be. Joining clubs, cultivating talents, accepting dates, and—most important—growing in Church activity are surefire ways to stay happy during and after his mission. As your missionary develops and progresses, so must you.

When your sergeant-at-arms-length comes home with his well-worn dark suits, white shirts, and standard works, you're in for a real adventure! If your communication has been sincere and thoughtful, and if you've made the Lord a third party in your partnership, the outcome can only be bright. The worst you could find is renewal of a friendship. The best, of course, would be a glorious and eternal expansion of what drew you together in the first place.

Reflections in the Wind

By Karen Slater

Here I stand:

The girl I was, the person I am, and the woman I will become,

The three of us so dependent upon the other.

The girl I was—

laughing, carefree, young (life was a game I'd always won!),

Afraid of nothing, loving everything, trusting all.

The person I am—

still laughing, not quite as carefree, still young and winning at the game of life, but playing with grown-up rules. Afraid of self, loving many, trusting few, but happy and contented with all. Needing nothing but time to grow, expand, mature, and discover the hows and whys within myself.

The woman I will become—

laughing, purposeful, young in heart, having won the game of life playing with God's rules. Afraid of evil, loving all that is good, trusting in the Lord. Full of the joy which comes from a marriage sealed by the Holy Spirit of Promise, and blessed with loving children sent from God.

How can the three of us emerge as an innocent, humble daughter of God?

I am today what I did yesterday, and tomorrow I'll be what I did today.

How many days of procrastination can I produce and still remain innocent?

How many times can I ignore another's need and still remain humble?

Wake up!

Tomorrow's silver lining can only be seen after the tears have been shed and the cloud of sorrow is turned inside out,

The tears of the truly penitent soul—the broken heart laid at the feet of Christ.

Tomorrow's silver lining is only for the brave, the strong, the submissive, the meek, the loving, the humble, the innocent.

The woman I will become is dependent upon the person I am now.

How unfair that her salvation should rest upon one so proud, so vain, so frightened, so weak.

Why curse her for my mistakes?

How careful, then, I must be, for mine is not the only soul I must save from future grief.

Hers too, and the girl I was—

Three of us dependent upon a bending willow in the wind.

Here I stand:

The girl I was, the person I am, and the woman I will become.

No One Like You

By Lois Kjar Brown

Your skirts are too short,
Your hair is too long,
Your mascara's too heavy,
Your lipstick's all wrong!
Your room is a mess
Of mysterious collections,
And you fiercely deny us
The right of inspections.

The phone is your link
To the world you just left;
When you've been home one hour,
You're completely bereft
If by then not one call
Has come in on that thing,
And your ears all but twitch
Awaiting its ring.

Your nerves are a-jitter,
Your young brother's a pest,
You're sure all you need
Is a solid week's rest;
But there's pep club and chorus,
Speech contests and such,
And there's no time to help me—
At least not too much.

An efficiency expert
Should tear you apart,
Refashion and streamline
Head, hand, and heart!
Then again—I don't know—
Could I trust him to see
What there is about you
That appeals so to me?

He's never been near when
You've said family prayer;
I doubt that he really would
Very much care
To hear your concern
As you seek the Lord's aid
For the neighbor who's ailing,
Or with plans we have made.

I doubt he'd attach
A true valuation
To the growth of your soul
As you showed great elation
Over seeing a friend
Win the prize you both sought,
With no tinge of envy
A part of your thought.

Would he know how we feel
When we get as our pay,
For a dress that we've labored on
Day after day,
A smile and a hug
And proud exclamation,
"Gee, thanks, Mom! You're great!
"My favorite relation!"

Perfection's for heaven,
So while we're on earth
We're willing to settle
For just what it's worth,
For the wonderful feeling
That's shared by us two
When we say to each other,
"There's no one like you!"

Editor's Note: These verses have been excerpted from a tribute written to daughters by the wife of Bishop Victor L. Brown of the Presiding Bishopric.

Something Better?

By Jeanette B. Jarvis

What could be better than being a girl,
All sugar and spice and maybe a curl,
Or iron-straight hair and an eager look;
A nibbler now—a potential cook;
Buried in studies or draped on the phone,
Surrounded by friends—or completely alone?
What is more fun than being a girl,
Prettying up for Joe, Dick, or Ver!
I'll tell you what's better
(And some of you know) —
It's being that lovely girl's mom.

Editor's Note: And Mom ought
to know. She was a girl herself
once upon a time!

Eternity

By a Soldier

*The reader—thee
The poet—me
The subject—we
The critic—He.*

*A tennis-shoed thee
A jungle-booted me
A footloose we
A guiding He.*

*BYU—thee
China Sea—me
A faraway we
A closer He.*

*Apartment for thee
A hooch for me
A house for we?
Built unto He.*

*Then a glowing thee
Beside a proud me
One eternal we
A caring He.*

*Now school for thee
And war for me
A year before we
A watching He.*

*A problem for thee?
No problem for me—
In the end will be we
And a helping He.*

*A prayer from thee
A prayer from me
A kneeling we
An answering He.*

Editor's Note: This
bit of verse was writ-
ten by a soldier in
Vietnam to his girl
at home. It is printed
anonymously be-
cause he says she
may yet marry some-
one else!



The Boys Talk About Girls!

Editor's Note: Special bonus feature for springtime . . . five LDS boys sat around our staff table and talked informally about what they like and don't like about girls. It was taped. It was transcribed. It was edited, too! Here are some of the highlights. Panel members are Steve Jardine, college sophomore and world traveler; Bill Black, college junior and returned missionary; Paul Reynolds, high school senior and artist; Peter Sorensen, high school junior and actor; Don Johnson, high school senior and skier.

Moderator: The question for discussion is "What About Today's Girls." All right, men, what about them? What do you like in a girl?

Bill: I like a girl who is fun to be with but can still keep her cool.

Peter: I like a girl who talks. I can't stand those who just sit and say nothing all night. A girl ought to be part of the scene—doing things. I'd rather have her talk all night than not talk at all.

Paul: I like a girl who is constantly changing all the time . . . clothes, hairdo, personality, interests. One who's interesting!

Don: I like a girl who is authentic, plays her own role, and doesn't put on a big show trying to be someone else.

Paul: Yes, that's what I like, too.

Moderator: Paul, it seems you are being inconsistent. You said you liked a changing girl.

Paul: You don't understand . . . I like a girl who is crazy and colorful, but real. No act. This is how she is. This changing of moods is her thing.

Steve: I like a girl who makes an effort on a date to make it a successful evening. This kind of girl doesn't sit around all night waiting for the boy to entertain her.

Bill: When a fellow has dated a lot, he sees a lot of cute, fun, and nice girls. But he also sees that a lot of girls today are all alike, as if they are following a pattern, copying some big star or model or something. I like a girl to be her own type.

Steve: Sincere! Boy, a fellow can tell when she's playing the role.

Peter: Another thing . . . a girl ought to learn how to fit the situation. There is a time to be mature and a time to be immature—you know, like being willing to swing or teeter-totter in the park. Then when you go to a fancy restaurant, she grows up again.

Moderator: What should a girl do to

make the time together more fun?

Bill: She ought to be able to carry on an intelligent conversation, to talk about something besides "what high school did you go to?" or "what are your hobbies?"

Moderator: Like the scriptures?

All: No! No! Not on a date.

Peter: Religion maybe, but not scriptures.

Bill: Yes, religion is good, or world events, or art, or anything like that, but she shouldn't play the little back-and-forth game of questions and answers.

Don: When I want to talk about myself, I'll tell her!

Moderator: So you all agree a girl needs to be a skillful conversationalist. Anything else?

Peter: Well, if she doesn't like what you have planned for the evening, she had better say so at first or else not let on about it by the way she acts.

Don: I think a girl ought to be happy with your plans. Boys look forward to dates and try to plan something nice. A girl ought to be appreciative and lively. She should go along with what you have in mind for her.

Peter: Like walking two paces behind?

(Laughter)

Moderator: What about a girl's appearance today? How do you like the fashions and hair styles and makeup?

Don: A girl shouldn't wear too much makeup, especially eye goo lumped all over her lashes or smeared several colors under her eyebrows. I really like a girl to look natural, clean.

Peter: Yeah. If it gets a little warm, the eye goo melts and her eyes turn 17 different shades. Awful!

Steve: Some girls look half asleep as their eyelids droop under the weight of all that black stuff.

Paul: If she looks good—if the total picture of makeup, clothes, hair is good, but you just can't pick out any one reason *why* she looks good—then it's right.

Steve: If she feels self-conscious about it, she shouldn't be wearing it.

Don: Natural. That's what I like. Too-high fashion can make a boy embarrassed. People stare.

Bill: Understated clothes. Never too extreme. Moderation in all things.

Moderator: Spoken like a true missionary! What about hair?

Bill: If she wears long hair, it ought to be curled so she looks as if she cares.

Peter: I disagree! Long hair is better straight. But it ought to be clean and worn only by girls who look good that way.

Don: I love a girl with long blonde hair.

Moderator: What's her name? (Laughter)

All: Natural blonde. No dye jobs. No complicated comb-outs. No hair spray. Natural.

Moderator: What about boys and girls and the rules of etiquette? Can a girl call you up?

Paul: I don't mind if a girl calls me up. Just so she isn't hinting for me to ask her out.

Steve: I don't like girls to call me.

Don: I don't mind. She can make a friendly call. No big deal, though.

Peter: I raise another point—why do girls expect boys to open doors and all that always? I don't think a boy has to open doors all the time for a girl.

Paul,
Steve: I disagree!

Bill: He should always have enough respect to open a door for a girl, even if they've been married ten years and he's just taking her to the drugstore.

Don: I like her to be casual, like one of the guys, when the situation calls for it—games, picnics.

Paul: No. A boy ought to open the doors.

Peter: Why? That's acting. She's not helpless. She can turn the little handle as well as you can.

Paul: I personally feel better when I play things by the rules. It's the system, and it needn't be awkward for anyone. It's natural to do it right. Then everyone knows what's happening when. It's really easier and a lot nicer.

Steve: A girl ought to know the rules and make it easy for the boy to follow them.

Moderator: What kind of girl do you look for in a wife?

All: A good conversationalist. Someone I can talk to. Someone who'll listen.

Moderator: You boys go heavy on the conversational thing. What else?

Bill: I want her to inspire me to be better and yet able to accept me as I am. That takes heart.

Don: She's got to have a good reputation — stable and know what she wants in life.

Steve: Honesty. I want her to be honest with me and I want to be able to speak honestly, frankly with her without worrying where it will be told in what social circle.

Moderator: Are Church standards and Church membership important?

Peter: For a wife, yes. For a date, maybe no.

Steve: That's how you find a wife—you date her first.

Don: If a girl doesn't meet Church standards, you can't go to the temple. A boy has to look ahead.

Paul: I find that the girls I like best turn out to be Mormons anyway. We have more in common. That's important.

Bill: You shouldn't compromise your own standards when you date, because you have your own reputation to think of.

Moderator: How about one last bit of advice to the girls?

Peter: Be flexible.

Bill: Be concerned to be the best possible person; then you'll be liked for what you are.

Paul: Don't talk about other boys and other dates when out with someone else.

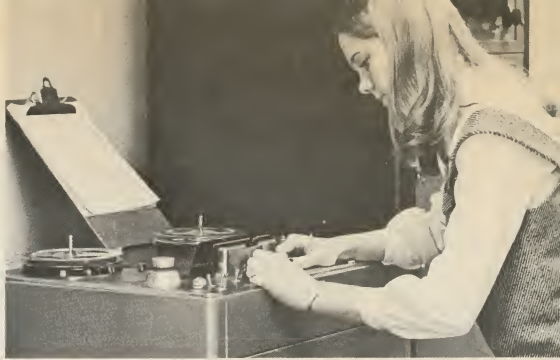
Don: Natural. Be natural. Nothing phony—in makeup or personality.

Steve: Care about being with the boy, not about how much he has to spend on you or what you are going to do. Make an effort to make the time together exciting and fun.



MIA Girls and the Blind





MIA Girls

MIA girls help the blind to see.

Winder Stake MIA girls are busy preparing library materials for circulation at the Utah State Library Commission. The blind and physically handicapped in Utah, Idaho, and Wyoming are users of the materials prepared at the Salt Lake Regional Library. In addition, Latter-day Saint patrons throughout the world may obtain their religious books from the Division for the





and the Blind

Blind and Physically Handicapped of the Utah State Library in Salt Lake City.

The girls are seen processing materials for circulation. This includes recording books onto tape, making copies from master tapes, erasing tapes for reuse, binding large-print books, filing and shelving tapes, duplicating braille, circulating braille magazines, dusting braille books, and recording requests made by patrons for circulation.

Photos by Eldon Linschoten



Resolutions

Adopted by the first young ladies' department of the Ladies' Co-operative Retrenchment Association, Salt Lake City, organized May 27, 1870.

Resolved.—That, realizing ourselves to be wives & daughters of Apostles, Prophets & Elders of Israel, and, as such, that high responsibilities rest upon us, we shall be true to our duty, to God, not only for the future—commitable to God, but also for the past—we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite & cooperate with, & be mutually friendly & co-operative with, & be anxious each other in doing so.

Resolved.—That, inasmuch as the Saints have been commanded to gather out from Babylon & out of the state of her sin, that they receive out of her plagues, we feel that we should not condescend to imitate the pride, fashions, fashions of the world, & inasmuch as the Church of Jesus Christ is gathered into a city, & we shall be a haven of light & truth

no more, & in our duty to act as examples for others, instead of seeking to pattern after them.

Resolved.—That we will keep of ancient & modern prophets, in this time, & shall exert ourselves to teach the women to adorn themselves in modest apparel, and with divided hair, or gold or pearls, or costly array, but as becometh of women, modest, good, and unspoke of, of women, pure, & of whose adorning let it not be that outward adorning of plaiting the hair, & wearing of gold, or of putting on expensive apparel, but let it be the hidden man of the heart, in that which is not corrupted, as even the ornaments of a meek & quiet spirit, which is in the sight of God, of good services for after this manner in sober time, the holy

termination to honor the foregoing requirements to being deeply sensible of the awful and painful sin in dress among the daughters of Zion, which are calculated to bring the pride of the world to shut out the spirit of God from the heart, we mutually agree to cast our influence, both by precept & by example, to supply, & to eventually eradicate these evils.

5th Resolved.—That, admitting vanity has its claims, we know that real beauty, & to greater advantage in a plain dress than a less disguised and more, & while we disapprove of extravagance in dress, we would not like the Quakers, & we would not form that we have each one to choose the style best adapted to her own trade & persons, at the same time we shall avoid to appear as chaste with us, all extremes which are opposed to good sense, or repulsive to modesty.

6th Resolved.—That, inasmuch as cleanliness is a characteristic of a Saint, & an im-

pure duty, we shall discard the dragging skirt, & for decency sake, those disgusting & short ones, extending no lower than the foot & knee. We also regard jewelry as a violation of propriety in appearance, & under the "Golden Rule," a badge on the neck, and a sign of the heart, & of the heart, & will not disgrace our persons by wearing them, & do as fast as possible.

Resolved.—That we shall adopt the wearing of home-made articles, & avoid our united influence in rendering them fashionable.

Signed Willa F. Emery, Pres.

Emil F. Johnson,

Geo. F. Hillman,

John F. McDaniel,

Caroline F. Correll,

Miss Mary Young,

Philip Young,

and others.

Retrench! And Be It Hereby Resolved...

On May 27, 1870, just six months after President Brigham Young admonished his daughters to retrench in their dress and conduct, resolutions for the new Ladies' Co-operative Retrenchment Association were adopted at a meeting in the 14th Ward in Salt Lake City. Recording secretary for that meeting was Isabella Eleanor Marden Pratt, whose copy of the resolutions is reprinted above in her own handwriting. Sister Pratt, a daughter of Elder Parley P. Pratt, was just 16 years of age when she held the secretarial position; she later moved to Fillmore, Utah, where she married Franklin Alonzo Robison. Their daughter, Mrs. Carrie Pratt Robison Despain of Salem, Oregon, recently presented this original copy of the resolutions to YWMA President Florence S. Jacobsen.

RESOLUTIONS

Adopted by the first young Ladies' department of the Ladies' Co-operative Retrenchment Association, Salt Lake City, organized May 27, 1870.

Resolved.—That, realizing ourselves to be wives and daughters of Apostles, Prophets and Elders of Israel, and, as such, that high responsibilities rest upon us, and

that we shall be held accountable to God, not only for the privileges we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite and co-operate with, and do mutually pledge ourselves that we will uphold and sustain each other in doing good.

Resolved.—That, inasmuch as the Saints have been commanded to gather out from Babylon and “not partake of her sins, that they receive not of her plagues,” we feel that we should not condescend to imitate the pride, folly and fashions of the world. And inasmuch as the Church of Jesus Christ is likened unto a city set on a hill to be a beacon of light to all nations, it is our duty to set examples for others, instead of seeking to pattern after them.

Resolved.—That we will respect ancient and modern apostolic instructions. St. Paul exhorted Timothy to teach “the women to adorn themselves in modest apparel—not with braided hair, or gold or pearls, or costly array; but which becometh women possessing godliness, with good works.” Peter, also, in his first epistle, in speaking of women, says, “Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of the meek and quiet spirit, which is in the sight of God, of great price: for after this manner in olden time, the holy women also, who trusted in God, adorned themselves.” In a revelation given to the Latter-day

Saints in 1831, the Lord said, “Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty, the beauty of the works of thine own hands.” All of which we accept as true principle, and such as should be fully illustrated in our practice.

Resolved.—That with a firm and settled determination to honor the foregoing requirements, and being deeply sensible of the sinful ambition and vanity in dress among the daughters of Zion, which are calculated to foster the pride of the world, and shut out the spirit of God from the heart, we mutually agree to exert our influence, both by precept and by example, to suppress, and to eventually eradicate these evils.

Resolved.—That, admitting variety has its charms, we know that real beauty appears to greater advantage in a plain dress than when bedizened with finery, and while we disapprove extravagance and waste, we would not, like the Quakers, recommend a uniform, but would have each one to choose a style best adapted to her own taste and person: at the same time we shall avoid, and ignore as obsolete with us, all extremes which are opposed to good sense or repulsive to modesty.

Resolved.—That, inasmuch as cleanliness is a characteristic of a Saint, and an imperative duty, we shall discard the dragging skirts, and for decency's sake, those disgustingly short ones, extending no lower than the boot tops. We also regard paniers and whatever approximates in appearance toward the “Grecian Bend,” a burlesque on the natu-

ral beauty and dignity of the human female form, and will not disgrace our persons by wearing them, and also, as fast as it shall be expedient we shall adopt the wearing of home-made articles, and exercise our united influence in rendering them fashionable.

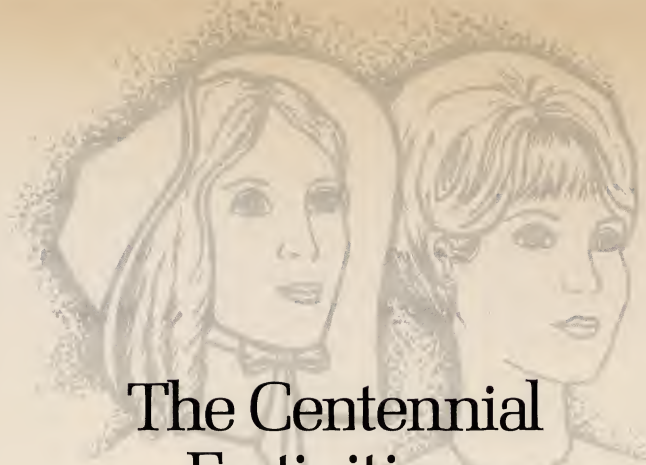
*Signed Mrs. Ella Y. Empy, Pres.
Emily Y. Clawson
Zina Y. Williams
Maria Y. McDougal
Caroline Y. Crozall
Miss Dora Young
Phebe Young
Counselors*

Fifteenth Anniversary .

By Donnell Hunter

*When you were just eighteen, I,
slightly older,
(At love's kindling point) felt
myself ignite,
Like incense. I made obeisance
at the sight
Of long hair lightly falling past
your shoulder.
Ablaze, I soared—freed from
orbits colder.
Sweet influence fired my lonely
world with light.
False friends laughed. “Hearts
make just one flight—
With time,” some scoffed, “your
meteor love will smolder.”*

*But must time always dampen
youthful fires?
Our tested bond of marriage re-
assures me.
Emancipated, loneliness expires.
Unquestioning, your faithfulness
secures me.
Though true, I may no longer
glow the same,
But love can burn without an
open flame.*



The Centennial Festivities -- Churchwide and Yearlong

By Mabel Jones Gabbott
Editorial Associate

● June Conference 1969 will initiate a Churchwide, yearlong celebration of the organization of the Young Women's Mutual Improvement Association. Plans to commemorate the first 100 years of YWMIA have been in the making for almost three years. Accomplishments of the YWMIA in the past century have been big, and so are the plans for remembering this century of sisterhood.

Setting a spiritual tone to all activities will be a sunrise service for all YWMIA leaders throughout the Church to be held in the Tabernacle on Friday, June 27. General YWMIA President Florence S. Jacobsen will review the past hundred years, and President N. Eldon Tanner of the First Presidency will give the keynote address, pointing the future for this beloved worldwide organization.

During the past year a contest for

a special centennial song has been held, and four new songs will be sung at the sunrise service by a chorus of 500 girls. Another 500 girls will march into the Tabernacle, carrying banners and flags.

A 50-minute film, *Pioneers and Petticoats*, will be premiered at this sunrise session. The film, produced by Brigham Young University Studios and written by Joyce O. Evans, member of the YWMIA general board, teaches what MIA did for a girl in 1869 and what it can do for a girl in 1969 and 2069. It will be shown throughout the Church during the centennial year.

The opening activity of the festivities will be a ball on Thursday, June 26, at Salt Lake City's new Salt Palace. Nine thousand stake leaders, who will receive engraved invitations, are expected to attend. The Utah Symphony will provide the music. Those attending will

wear modern semiformal attire, but a floor show will feature elegant ballroom costumes of 100 years ago. A talent show sponsored by the general board's drama department will be featured in the Little Theater during the evening.

The celebration will continue in the department meetings of the conference on Saturday, June 28, with each group featuring the contributions of the girls or the history of its particular department. In the young women's executive meeting on Saturday morning, a delightful skit, entitled "Be Thou An Example," will feature the life and contribution of each of the seven presidents of the YWMIA. This will be a slide-projected presentation that may later be used in the wards and stakes during the year.

In the joint executive department on Saturday, the "Family Fair" will be introduced as a possible centen-

nial activity in which an entire ward family may participate. The delightful fair, with a new fair song and an 1869 flavor, will feature the MIA quilt, made from a pattern that has been designed for the centennial.

At the Lion House, where it all began in 1869, there will be an open house on Thursday, Friday, and Saturday from 4:00 to 8:00 p.m. for all MIA conference visitors. The hostesses will be in pioneer costumes, and oil paintings of the general presidents of the YWMA will be on display in the garden. Also on display will be mementos of the centennial, including the following: a centennial china plate, medallion, and linen towel, each of which depicts the girl of 1869 and her 1969 counterpart; a centennial quilt pattern, incorporating in the quilt block the symbols of the YWMA; and a brochure, *A Century of Sisterhood*, with 100 pages of historical events, covering 100 years of YWMA progress.

The dance festival at the University of Utah stadium June 27 and 28 will feature the eras of each of the YWMA general presidents in dance, costume, lighting, and staging. The theme will be "There's Nothing Like a Girl," and a special all-girl dance will be presented.

It is hoped that activities from June Conference will be carried over into centennial celebrations in the wards and stakes; for instance, centennial balls for the coming MIA year will take the place of Gold and Green balls, and are to be scheduled as near as possible to the centennial date, November 28, 1969.

Thus members of the Church throughout the world may enjoy the festivities and remember the purposes of the YWMA as they honor this auxiliary on its one-hundredth anniversary. ○

YWMA MEMENTOS COMMEMORATING 100 YEARS OF SISTERHOOD

New and exclusive treasures created for your personal possession or to present as a token of appreciation to outstanding girls and women of the Church. Each item designed to mingle the culture of the days of the daughters of Brigham Young with the excitement of twentieth-century living. Order early—quantities limited.

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- C. Centennial Quilt Pattern incorporating the symbols of the YWMA. Makes up into many quilt designs. \$1.50



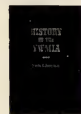
- D. Centennial Linen Towel with the girl of yesteryear and today midst pictures of meaningful landmarks and motifs. \$1.00



- E. "A Century of Sisterhood—a Chronological Collage of YWMA," one hundred pages covering 100 years. \$2.00



- F. History of the YWMA by Marba C. Josephson. \$1.00



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(Part 2) How to

Guidelines on how to do a better job in your position and enjoy it more

● Jesus, who was delegated by the Father to come to the earth, gives us the master example of good administration through proper delegating. His leadership was perfect. Rugged, able men whom he called to be his apostles gave up prosperous business careers to follow him. Many of his delegated missionaries traveled without purse or scrip.

Men suffered great hardships in carrying out his instructions, but his delegated disciples went forth into the world bold as lions through his charge. They accomplished things they had never dreamed possible. No leader ever motivated men and women as did he.

Jesus has given those who are called to positions of leadership in his service today at least eight lessons in wise and effective delegating:

First, the organization he established (the Church) was structured in a framework of delegated authority.

This was true of the Church when he was on the earth; it is true of his restored Church today. The Church of Jesus Christ of Latter-day Saints builds leaders by involving people delegated through authority. When the Savior was on earth, he called twelve apostles to assist him in administering the Church. He also called the seventy. He delegated others. There were to be no spectators in his Church. All were to be involved in helping to build the kingdom, and as they built the kingdom, they built themselves.

Jesus aimed to exalt the individual. In that momentous meeting with Moses on the Mount, the Lord declared: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Jesus aimed to make of every man a king, to build him in leadership into eternity. On that memorable

night after the last supper, he said to his apostles, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.)

Through delegating, Jesus desired to lift rather than to suppress the individual.

All through the Church today men and women are growing in stature through positions delegated to them.

Second, in delegating, Jesus did not make the assignment sound easy; rather, he made it sound exciting and challenging.

Peter was a prosperous fisherman. When Jesus called him to his service, he did not ask him to give up his business and become a preacher or missionary. He made the call much more interesting. Mark's account describes the call this way:

"Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

"And Jesus said unto me, Come ye after me, and I will make you to become fishers of men.

"And straightway they forsook their nets, and followed him." (Mark 1:16-18.)

Similarly, in delegating the seventy to go forth as missionaries, Jesus made the assignment sound interesting:

"Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2.)

Yet Jesus did not make his assignment sound easy. At the outset he was realistic. He added:

"Go your ways: behold, I send you forth as lambs among wolves.

Delegate Wisely

By Elder Ezra Taft Benson
Of the Council of the Twelve



"Carry neither purse, nor scrip, nor shoes: and salute no man by the way." (Luke 10:3-4.)

Third, in delegating responsibility, Jesus let those called know fully their duties.

He helped prepare them for their assignments. Elder James E. Talmage, in *Jesus the Christ*, comments:

"For a season following their ordination the apostles remained with Jesus, being specially trained and instructed by Him for the work then before them; afterward they were specifically charged and sent forth to preach and to administer in the authority of their priesthood. . . ." (Page 228.)

In the great revelation on priesthood, the Lord gives us an inspiring direction, our responsibility to learn our duty:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

Fourth, Jesus gave those delegated his confidence, just as his Father had given him confidence.

It is significant that on at least three occasions in speaking of Jesus, the Father said: "This is my Beloved Son, in whom I am well pleased."

Jesus likewise sent his delegated servants forth with the feeling of his confidence. For example, to the seventy he said: "He that heareth you heareth me. . . ." (Luke 10:16.)

A wise administrator in the Church today will not try to do the job himself, giving the impression that no one else is quite qualified. As he delegates, he will give an assurance that he who has been delegated has his full backing.

Jethro taught Moses a great lesson is not trying to do everything himself:

"And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

"And Moses said unto his father in law, Because the people come unto me to inquire of God:

"When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

"And Moses' father in law said unto him, The thing that thou doest is not good.

"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

"And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth,

hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

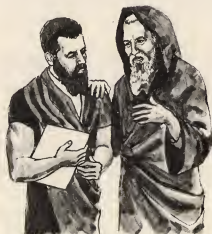
"And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

"If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

"So Moses hearkened to the voice of his father in law, and did all that he had said.

"And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

"And they judged the people at all seasons: the hard causes they brought unto Moses, but every small



Illustrated by David Thomas

"Jesus seemed to invite feedback. Today we have an excellent"

matter they judged themselves." (Exod. 18:14-26.)

Fifth, Jesus gave to those he called his loyalty, and he expected their loyalty in return.

This question of loyalty is a great principle. Some years ago I attended a long meeting of farm and business leaders in a hotel in Philadelphia. In the evening I went out to get some fresh air and to mail some letters, and as I approached the door of the post office, I heard the strains of a familiar Mormon hymn coming from across the street. After depositing my letters, I went over to investigate. Two young men in dark suits were standing on the corner steps. When they finished singing, one began to speak. The other was holding in his hand copies of the Book of Mormon and some tracts.

When they finished their meeting, I asked the young man who had been holding the literature, "What were you doing while your companion was speaking?"

I remember his satisfying answer: "Brother Benson, I was praying to the Lord that my companion would say the right thing to touch the hearts of the people who were listening." Loyalty and support!

Jesus told his apostles of the oneness he had with the Father: "Believe me that I am in the Father, and the Father in me. . . ." He asked for their loyalty to him as their leader: "If ye love me, keep my commandments." Then he reaffirmed his loyalty to them: "I will not leave you comfortless: I will come to you." Then he added: "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." (John 14:11, 15, 18, 27.)

A good leader expects loyalty from those he delegates. He in turn gives loyalty that extends to matters beyond the call of duty. He is loyal when honors come to those with whom he serves. He takes pride in their successes. He does not embarrass an associate before others. He is frank and open.

Sixth, Jesus expected much from those to whom he delegated responsibility.

At the time of his ascension, Jesus charged his apostles: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

In the Church today a leader generally gets in per-

formance what he truly expects. He needs to think tall when he delegates. He should assure those to whom he gives assignments that in the service of the Lord they have even greater powers than in ordinary responsibilities. There can be no failure in the work of the Lord when men do their best. Each of us is but an instrument—this is the Lord's work. He will not permit us to fail if we do our part; he will magnify us even beyond our own talents and abilities when necessary. This is one of the sweetest experiences that can come to a human being.

In the last solemn interview with the apostles before his ascension, Jesus said: "But ye shall receive power,



after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

President John Taylor said: "If a thing is well done, no one will ask how long it took to do

it, but who did it."

There is no room for shoddy performance in the Church. An able leader will expect quality, and he will let those whom he assigns know that he expects quality.

Seventh, Jesus seemed to invite feedback from those to whom he gave assignments.

This is shown in Mark's account: "And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

"And he said unto them, Come ye yourselves apart into a desert place and rest awhile. . . ." (Mark 6:30-31.)

No wise leader believes that all good ideas originate with himself. He invites suggestions from those he leads. He lets them feel that they are an important part of decision making. He lets them feel that they

system for feedback in the home teaching program."

are carrying out *their* policies, not just *his*.

The home teaching program of the Church offers a most excellent system for feedback. Home teachers will invite feedback from their families; priesthood leaders, from the home teachers; the bishop, from the priesthood leaders; the stake president, from the bishops. In this way the leader will not only receive many helpful ideas; he will also keep his finger on the pulse of those whom he has been assigned to lead.

Eighth, Jesus taught that he who leads should follow the progress of those to whom responsibility has been delegated, giving praise and reproof in a spirit of love.

In his parable of the talents, the Master said: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make

thee ruler over many things: enter thou into the joy of the Lord." (Matt. 25:23.)

When responsibility has been given, the leader does not forget the person assigned nor his assignment. He follows with interest but does not "look over the shoulder." He gives specific praise when it is deserved. He gives helpful encouragement when needed. When he feels that the job is not being done and a change is needed, he acts with courage and firmness but also with kindness. When the tenure of an office has been completed, he gives recognition and thanks.

Even harder to bear than criticism oftentimes is no word from a leader on the work to which one has been assigned. Little comments or notes that are sincere and specific are great boosters.

In the all-important matter of delegating by the Spirit, there is no satisfactory substitute for the Spirit. In this regard I know of no more impressive scripture than the inspiring words of the Lord to the Prophet Joseph Smith from Liberty Jail, recorded in the Doctrine and Covenants—sublime in spirit, ever

timely for instruction, and ever profound in deep meaning for the priesthood of God:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:34-44.)

May we ever heed this counsel and all other scriptural direction as we strive earnestly and prayerfully to delegate wisely. ○

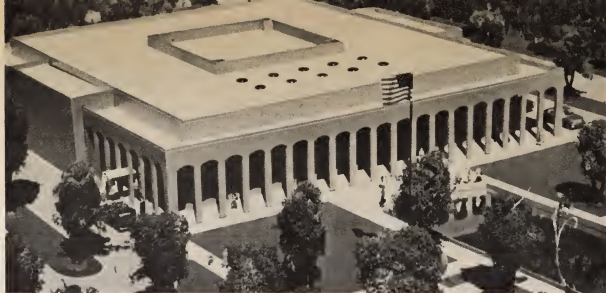


The LDS Scene



Exemplary Manhood Award

David M. Kennedy, U.S. Secretary of the Treasury and former first counselor in the Chicago Stake presidency, has been awarded the annual exemplary manhood award by the Associated Men Students of Brigham Young University. Formerly the chairman of the board of Continental Illinois National Bank and Trust Company, one of the largest banks in America, David Kennedy was cited for having "gained the highest positions in the business world and appointment to the world's most important office in finance while continuing to serve his Church, and assist civic organizations in a true spirit of good citizenship."



Nauvoo Visitors Center

Nauvoo Restoration, Inc., a nonprofit corporation sponsored by the Church, has announced plans for a two-story visitors center at Nauvoo, Illinois, headquarters of the Church from 1839-45. The center, to be constructed of red brick, will be typical of buildings of the Nauvoo period, and will be located on a 16-acre plot with a panoramic view of Nauvoo and

the Mississippi River. The center will feature two theaters, a large library, lecture hall, lounges, and administrative offices. Additional plans will call for restoration of the seventies hall, shops of tanners, blacksmiths, wheelwrights, wagon-makers, and other trades of the period. Partial restoration of the Nauvoo Temple is also projected.



All-Church Basketball

The annual all-Church basketball wars, with their cheers and muffled tears, have again ended. The three winning teams reflect the widespread nature of the world's largest basketball program: senior division—Baldwin Park Ward, West Covina (California) Stake, defeated Clearfield Second Ward, Clearfield (Utah) Stake, 77-67; college division—Brigham Young University Fifteenth Ward defeated Brigham Young University Eighth Ward, 69-60; junior division—Cincinnati First Ward, Cincinnati (Ohio) Stake, defeated Westminster Ward, Huntington Beach (California) Stake, 55-52. Sportsmanship winners were Dillon Ward, Butte (Montana) Stake, senior division, and Cincinnati First Ward, junior division.



Engineering President

Arthur V. Maxwell, first assistant in the Sunday School superintendency of the Bountiful (Utah) Thirteenth Ward, will assume the office of president of the Consulting Engineers Council in May. The organization represents over 2,200 consulting engineer firms in 45 state organizations in the United States.



Washington D.C. Temple Design

The First Presidency has approved the architectural design for the Washington, D.C., Temple. The temple, which will be erected atop a hill on a 57-acre tract near Silver Springs, Maryland, reflects the design of the Salt Lake Temple in a "new expression and form."

Construction will begin in about a year, according to Mark B. Garff, Church Building Committee chairman. The new temple, sixteenth to be erected by the Church, will serve over 240,000 members living in the eastern United States and Canada in 38 stakes and 12 missions.



New Church Office Building

Construction will begin this summer on a new 25-story general Church office building in Salt Lake City. The high-rise building, located on the same block and immediately north of the present Church Administration Building, will be built over the three-story underground parking plaza constructed in 1964-65. The new building will have two fronts—north and south—with the main entrance to the south, facing a landscaped plaza between the new building and the present Church Administration Building.



The Spoken Word

Richard L. Evans

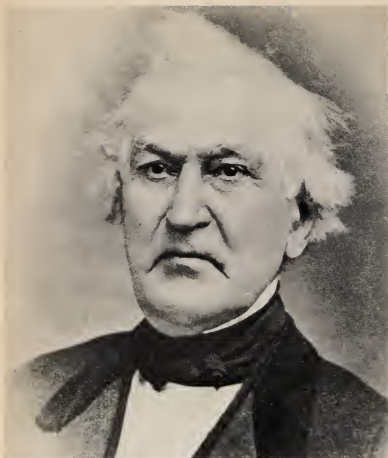
On becoming qualified

There is something George Eliot said that has overtones for all of us: "What is opportunity to the man who can't use it?"¹ These words have special meaning for those living in that time of life which is, or should be, a period of preparation. Life goes swiftly. Responsibilities increase; opportunities to prepare diminish, and one can scarcely conceive of a young person's ignoring the opportunity to develop a talent or skill, to prepare for a trade or profession, for a larger role in life. One could scarcely explain why anyone with opportunity to learn would ever choose to drop out, just to drift, and leave himself open for frustration and disappointment for the future. Life is all we have—life, our hands, our minds, our muscles, our spirit, our willingness to prepare, our willingness to work. Oh, if only we could implant in the minds and hearts of young people the blessing of an education, the blessing of choosing some good goal and moving toward it, the blessing of becoming qualified, and avoiding the disappointments that come later in life when demand for the untrained shrinks, as the economic cycle shifts. Life, mind, time, talents—these are tools, these are instruments that should be sharpened as suitably as possible for enduring and increasing and satisfying service. "The secret of success," said Disraeli, "... is for a man to be ready for his opportunity when it comes."² If there are any whom we could reach and touch at this time, we would plead with every young person to pursue his education, his preparation, and improve himself to the finest point possible; to acquire competence, to qualify for life, for learning, for living; to know something well, to do something well, to have something to offer; to avoid being a marginal person, to be more useful to family, community, country, and also serve himself, and have the great satisfaction that comes with being needed, wanted, appreciated, compensated. "What is opportunity to the man who can't use it?"

¹George Eliot, "Scenes From Clerical Life: Amos Barton."

²Benjamin Disraeli.

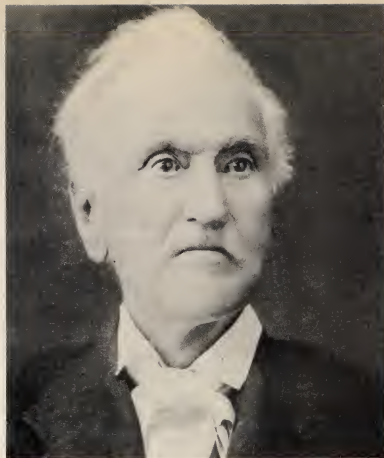
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A mature David Whitmer, at age 72, in 1877 in Richmond, Missouri

New Evidence from Modern Witnesses (Part 8)

The Most Inter- viewed Witness



An aged David Whitmer, in the last year of his life, age 82 or 83

By Dr. Richard Lloyd Anderson

• No testimony of direct revelation in the world's history is better documented than the testimony of the Book of Mormon witnesses. Since David Whitmer was widely publicized as "the last-surviving witness" prior to his death in 1888, he was interviewed more extensively than the others. He said that thousands came to inquire, and over fifty of these conversations are reported in reasonable detail in contemporary diaries, letters, and newspapers, supplemented by later recollections. This examination and cross-examination furnishes a detailed historical record containing significant questions that one would direct to the witness, and his specific and positive answers. Consequently, today's investigator can test David Whitmer's convictions just as well as the visitor of the past century who talked with him personally.

By means of the many conversations with the last-surviving witness, one may reconstruct a line of questioning on the central points of

the revelation that came to him. The following replies are taken from the better recorded interviews of about the last decade of his life. Since these responses can be documented in multiple situations, such a composite interview gives a fair idea of the impact of a private talk with David Whitmer:¹

Q: Is your published testimony accurate?

A: "As you read my testimony given many years ago, so it stands as my own existence, the same as when I gave it, and so shall stand throughout the cycles of eternity."²

Q: When did this event take place?

A: "It was in June, 1829, the very last part of the month. . . ."³

Q: What was the approximate time of day?

A: "It was about 11 a.m."⁴

Q: What were the circumstances of the vision?

A: "[We] went out into the woods nearby, and sat down on a log and talked awhile. We then

kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around, and the angel stood before us."⁵

Q: Describe the angel.

A: "He was dressed in white, and spoke and called me by name and said, 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say."⁶

Q: Did the angel have the Book of Mormon plates?

A: "[He] showed to us the plates, the sword of Laban, the Directors, the Urim and Thummim, and other records. Human language could not describe heavenly things and that which we saw."⁷

Q: Did the vision take place under natural circumstances?

A: "The fact is, it was just as though Joseph, Oliver and I were sitting right here on a log, when we were overshadowed by a light. It was not like the light of the sun,

nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light, immediately before us, about as far off as he sits (pointing to John C. Whitmer, who was sitting 2 or 3 feet from him) there appeared, as it were, a table, with many records on it—besides the plates of the Book of Mormon, also the sword of Laban, the Directors, and the Interpreters. I saw them as plain as I see this bed (striking his hand upon the bed beside him), and I heard the voice of the Lord as distinctly as I ever heard anything in my life declaring that they were translated by the gift and power of God.”⁸

Q: Can you explain the supernatural power that surrounded you?

A: “All of a sudden I beheld a dazzlingly brilliant light that surpassed in brightness even the sun at noonday, and which seemed to envelop the woods for a considerable distance around. Simultaneous with the light came a strange entrancing influence which permeated me so powerfully that I felt chained to the spot, while I also experienced a sensation of joy absolutely indescribable.”⁹

Q: “Did you see the Urin and Thummim?”

A: “I saw the Interpreters in the holy vision; they looked like whitish stones put in the rim of a bowl—looked like spectacles, only much larger.”¹⁰

Q: Did you see an actual table?

A: “You see that small table by the wall? . . . Well, there was a table about that size, and the heavenly messenger brought the several plates and laid them on the table before our eyes, and we saw them. . . .”¹¹

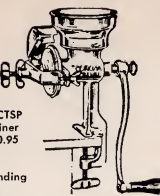
Q: Did you handle the plates?

A: “I did not handle the plates—only saw them.”¹² “Joseph, and I think Oliver and Emma told me about the plates, and described

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them to me, and I believed them, but did not see except at the time testified of.”¹³

Q: How clearly could you see the plates?

A: “[T]he angel stood before us, and he turned the leaves one by one.”¹⁴

“[H]e held the plates and turned them over with his hands, so that

they could be plainly visible. . . .”¹⁵

Q: “Did the angel turn all the leaves before you as you looked on it?”

A: “No, not all, only that part of the book which was not sealed, and what there was sealed appeared as solid to my view as wood.”¹⁶

Q: “Can you describe the plates?”

A: “They appeared to be of gold,

about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance.”¹⁷

Q: Is it possible that you imagined this experience?

A: “[O]ur testimony is true. And if these things are not true, then there is no truth; and if there is no truth, there is no God; and if there is no God, there is no existence. But I know there is a God, for I have heard His voice and witnessed the manifestation of His power.”¹⁸

Q: “Do you remember the peculiar sensation experienced upon that occasion?”

A: “Yes, I remember it very distinctly. And I never think of it from that day to this, but what that spirit is present with me.”¹⁹

How does one measure the truth of such testimony? The person with faith will realize (as Paul insisted) that spiritual truths must be spiritually verified. Although expecting to be believed, David Whitmer advised prayer as the necessary supplement to the human testimony of witnesses: “If you are open to investigation and conviction, I pray you to read the Book of Mormon with a prayerful heart. . . . The Book carries conviction with it.”²⁰

Yet practical examination is the inevitable companion of a real love for truth, and one aware of David Whitmer’s testimony cannot face the issues it raises without subjecting its author to basic tests of accuracy. People in everyday life constantly sort out the valid from the invalid on the basis of the reliability of the source of information and the consistency of the report. By these standards the testimony of the last-surviving witness is unsailable, for its author earned the



The Spoken Word

Richard L. Evans

For lessons we refuse to learn

Life is good—if we will live to let it be. It is also difficult at times. No one ever said it wouldn’t be. Certainly the Father of us all did not say so. But, as a loving Father, he has given us counsel and precautions, and has “warned and forewarned” us according to his own words. In a sense, he says to us: Don’t clutter up your life with things that are sure to damage the mind, distress the spirit, which are sure to destroy health and peace, and embarrass and disquiet conscience, and cause a complexity of personal problems. Some things are good for man. Some things are not good for man. This is true morally, physically, spiritually. And yet with all the experience of the ages, and all the counsel God has given, we keep repeating many of the same mistakes—in a sense, hitting our heads against a wall, perhaps wondering why the wall remains while our heads are hurting. It comes down to a question of listening to counsel, learning the commandments and keeping them. “. . . The hour will be a priceless one,” wrote Lida Churchill, “in which one faces the truth, for it is a truth, and a most important one, that no one is free in the sense in which the unthinking mind regards freedom.”¹ It is true that we are free to choose, but we are not free from the consequences that come from choosing. We are not free from the operation of law. “To be deceived by our enemies or betrayed by our friends is insupportable,” said a French philosopher; “yet to be deceived by ourselves is worse. . . .”² The Creator knows what will bring happiness and misery to man, and we should not deceive ourselves that we can do anything that is not good for people, or for us personally, without paying a price. “There is a law . . .”—a law of health, a law of happiness, a law of peace and progress—“upon which all blessings are predicated,”³ and we cannot safely set aside what has been tested and proven over and over in the past, without paying a personal price for each lesson we refuse to learn.

¹Lida A. Churchill, “Freedom That Is Bondage,” “Delineator,” January 1907.

²Francois La Rochefoucauld.

³D&C 130:20.

*“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System February 23, 1969. Copyright 1969.

solid respect of his non-Mormon townsmen through a half century of private integrity, and in this time constantly repeated his experience with the angel and the plates without variance on its fundamental points. As he said himself toward the end of his life, "Those who know me best, well know that I have always adhered to that testimony."²¹

If neither the man nor his manner of relating his story is questionable, what of his motives? Can the distorting force of self-interest be detected? His plain courage in ignoring self-interest in the matter of his testimony was the source of admiration earned from community leaders in Richmond, Missouri. Neither unpopularity, danger, nor tedious inconvenience altered his expressed convictions. David occasionally alluded to an ultimatum delivered by about five hundred armed men to induce him to repudiate his testimony. The likely situation for this incident is the time of his apostasy, after which he was conscripted to serve as a teamster for the militia at the Mormon expulsion in 1838. This is confirmed by Charles W. Wandell's early details about a witness who was "surrounded by an armed mob, had a loaded rifle presented to his breast and was commanded on pain of instant death to deny the Book of Mormon and confess it a fraud, and promised . . . as a reward for such confession the privilege of remaining in the state and the possession of his property." Wandell had information that this witness risked his life rather than deny his testimony: ". . . he raised his hands to heaven and solemnly declared the book to be the word of God."²²

David Whitmer told Heman C. Smith that on command of the mob to "renounce his testimony," he nevertheless reaffirmed it "in the face of death."²³ The most exten-

sive personal account of the incident was related to James H. Hart: "[T]he testimony I gave to that mob made them fear and tremble, and I escaped from them. One gentleman, a doctor, an unbeliever, told me afterwards that the bold and fearless testimony borne on that occasion and the fear that seemed to take hold of the mob had

made him a believer in the Book of Mormon."²⁴

In the above conversation with James H. Hart, the Missouri businessman alluded to "thousands of people" that had sought his comments, "sometimes 15 or 20 in a day." This posed no inconsiderable burden to one with practical responsibilities who naturally avoided



A newly located portrait of David Whitmer, 32 years of age, painted in Kirtland, Ohio, at the peak of his service and devotion to the Church. (Picture, courtesy of Mrs. Dorothy Twelves Freeman, great-great granddaughter of David Whitmer)

“Impeccable in reputation, consistent in interviews, capable of detecting delusion--no witness is more compelling than David Whitmer”

the spotlight of publicity. An example of this constant personal pressure comes from the visit of Henry Moon. One of his missionary contacts in Missouri, John Lefler, desired to talk with David Whitmer personally, and the pair arrived in Richmond January 9, 1872, at the unfortunate time of supper hour, just after dark, and in the circumstances of an evidently difficult day with sickness in the Whitmer family. The Book of Mormon witness sought to avoid the inquirers by leaving the house to perform an errand at his livery stable, but they persistently followed him. Yet after stating that “he had not time to talk that evening,” David’s sense of duty about his testimony overcame his personal irritability:

“We followed him in the street, and I told him that the gentleman with me had come to hear what he had to say with regard to the Book of Mormon. I told Mr. Whitmer I had been reading the testimony of the Witnesses to Mr. Lefler, and . . . he was anxious to hear . . . for himself. ‘Now Mr. Whitmer, here is the gentleman. What have you to say to him?’ Mr. Whitmer turned towards Mr. Lefler and said, ‘Well, God Almighty requires at my hand to bear testimony to the truth of the Book of Mormon. It is the pure Gospel of Jesus Christ, translated from the plates by the gift and power of God by Joseph Smith. . . . I know I tell the truth.’”²⁵

More than one person appealed privately to the last-surviving witness to disclose deceit if it existed. Two such earnest requests virtually eliminate the possibility of conscious deception on the part of David Whitmer. James H. Moyle

was later Assistant Secretary of Treasury in two U.S. administrations. Graduating with legal training at the University of Michigan in 1885, he determined to cross-examine the remaining Book of Mormon witness before returning to Utah. Young Moyle journeyed to Richmond, Missouri, secured an appointment with David Whitmer, and spent some time recounting the persecutions and sacrifices of his family because of belief in Mormonism. He further contrasted Whitmer’s situation of not being far from death with his own commencement of a life’s career: “And so I begged of him not to let me go through life believing in a vital falsehood.” The thoughtful law student requested not confirmation, but disclosure: “Was there any possibility that he might have been deceived in any particular?” All of his life Moyle remembered the “unequivocal” affirmation of the testimony: “There was no question about its truthfulness.”²⁶ Entries made in his diary at the time show that David Whitmer gave the young man the same information that he related to scores of others. As a mature lawyer and administrator, Moyle could not accept the view that David Whitmer misrepresented: “To have been insincere seems impossible, would have made him a hideous, soulless mental deformity.”²⁷

David Whitmer’s grandson came to the same conclusion, and no one seems to have been closer to the witness in his closing years than George W. Sweich, a partner in the Whitmer stables and private secretary to David. He had been personally present at numerous interviews and had written many dic-

tated letters reaffirming his grandfather’s story. Through all of this he formed his personal appraisal of the man he lived intimately with, based in large part on private conversation:

“I have begged him to unfold the fraud in the case, and he had all to gain and nothing to lose, but speak the word if he thought so. But he has described the scene to me many times, of his vision about noon in an open pasture. There is only one explanation barring an actual miracle, and that is this: If that vision was not real, it was HYPNOTISM, it was *real* to grandfather IN FACT.”²⁸

Since one cannot successfully challenge David Whitmer’s sincerity, is there a reasonable alternative to his own explanation of the vision? Some have pointed out that the witness was as sure of certain personal revelations as his testimony of the Book of Mormon. While few fail to develop some overconfidence in their own opinions, David Whitmer never put any other incident of his life on the objective grounds of sense experience to the extent that he did his vision of the angel and the plates. Yet, in explaining that event as exceeding sense perception, David Whitmer became the target of a few who jumped to the conclusion that the revelation involved no sense perception. For instance, an interview of 1880 with John Murphy of Caldwell County was published, and David Whitmer insisted that it was erroneous. Murphy had written a tongue-in-cheek report totally emphasizing the spiritual nature of the vision. This undoubtedly distorted what David actually said, since Murphy’s materialistic philosophy was not equipped to explain the miraculous. The point of misunderstanding was the choice between a vision of material plus spiritual perception or a vision of spiritual instead of mate-

rial perception. The latter alternative was too quickly picked by some who talked to both Martin Harris and David Whitmer. The Missouri witness answered Murphy by a public statement "that I have never at any time denied that testimony or any part thereof. . . ." ²⁰ The doubting Anthony Metcalf wrote to David Whitmer in 1887 and raised the same issue. The answer of the witness was a testimony of both spiritual and physical elements in the vision: "Of course we were in the spirit when we had the view, for no man can behold the face of an angel, except in a spiritual view, but we were in the body also, and everything was as natural to us, as it is at any time."²⁰

John Murphy also raised the issue of whether David Whitmer had been deceived, suggesting "mesmerism" and appealing to the witness to admit that his testimony was a "delusion."²¹ In terms of scientific psychology, the only person able to answer this question is David Whitmer. The possibility was put to him and ruled out many times. In this case he went to the trouble and expense of publishing his "Proclamation," repeating his testimony and emphasizing his confidence in his own powers of observation: "He that hath an ear to hear, let him hear; it was no delusion!"²²

This point is highlighted by an incident during the examination of the Book of Mormon manuscript at the Whitmer home in 1884 by a committee of the Reorganized Church of Jesus Christ of Latter Day Saints. Since this event acquired some notoriety, onlookers were often present, one of which was a skeptical Richmond military officer. The soldier discussed the Book of Mormon testimony with the aging witness in a cordial but frank manner, suggesting the possibility that Whitmer "had been mis-

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taken and had simply been moved upon by some mental disturbance, or hallucination, which had deceived him into *thinking* he saw" the angel, plates, and other objects. The immediate reaction of the witness was described by a spectator, Joseph Smith III:

"How well and distinctly I remember the manner in which Elder Whitmer arose and drew himself up to his full height—a little over six feet—and said, in solemn and im-

pressive tones: 'No sir! I was not under any hallucination, nor was I deceived! I saw with these eyes, and I heard with these ears! *I know whereof I speak!*'"²³

David Whitmer's "positive and emphatic testimony" solidly impressed the unbelieving questioner. For the sake of courtesy, the RLDS president left the room with the officer, who confessed the difficulty of belief "for us everyday men," but added: "[O]ne thing is certain

—no man could hear him make his affirmation, as he has to us in there, and doubt for one moment the honesty and sincerity of the man himself. He fully believes he saw and heard, just as he stated he did."²⁴

No theme permeates the numerous Mormon and non-Mormon interviews more than this one. Few came away unimpressed with the power of David Whitmer's conviction. In 1886 Edward Stevenson visited him for the second time and talked with the feeble octogenarian, whose frame was reduced to less than a hundred pounds. Reiterating his testimony "as sure as the sun shines and I live," David Whitmer's enthusiasm had to be restrained for his own good.²⁵ Three years before, Moroni W. Pratt wrote about the combination of mental alertness and physical infirmity of the witness. During ordinary conversation, David would "falter a little, but when giving his testimony he would straighten up, his voice would be firm, his eye would flash, and one could feel that he spoke by the spirit of truth."²⁶ Independently reporting these identical details the following year, J. Frank McDowell added: "He would relate the scene with a freshness and earnestness of expression, as though it were of recent occurrence, and not of fifty-five years ago."²⁷

Since genuineness is better judged by personal contact than reading cold print, these evaluations of the witness himself are as important as the record of what he said. Far from having a prepackaged statement about the Book of Mormon, David Whitmer spontaneously recalled a personal experience that deeply moved him. The believers' estimates of the witness are fully substantiated by the reactions of newspaper reporters, a class generally calloused to empty sentimentality. They mea-

D. WHITMER.

J. W. HWEICH

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Newspaper advertisement for David Whitmer's Richmond, Missouri, stable

sured their man during interviews and also came away impressed. A detailed and restrained report in the *Chicago Times* contained the candid opinion of the interviewer: "And no man can look at David Whitmer's face for a half-hour, while he charily and modestly speaks of what he has seen, and then boldly and earnestly confesses the faith that is in him, and say that he is a bigot or an enthusiast."³⁸ Joe Johnson, of the neighboring *Plattsburg Democrat*, an astute political analyst, was profoundly affected by the inner conviction of the witness. While describing the vision, David's cold symptoms diminished, "his form straightened," and with "evidently no studied effort" but with "strangely eloquent" tones, he described the vision and "the divine presence." The seasoned Missouri newspaperman classified what he heard as far more than an oddity: "Skeptics may laugh and scoff if they will, but no man can listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."³⁹

Those who testified to the truth of the Book of Mormon are modern witnesses not only because they lived in recent time, but also because modern investigation can study their experience. Over a hundred detailed personal statements and interviews with them exist, about half of which come from David Whitmer. Like the others, the modest but intense Missouri businessman admirably stands the test of examination of his person and his story. Impeccable in reputation, consistent in scores of recorded interviews, obviously sincere, and personally capable of detecting delusion—no witness is more compelling than David Whitmer. He answered every objection

thrown at him in a half century of life in Richmond, Missouri, and by sheer moral strength forced a non-Mormon community to take him seriously. Through the miracle of modern communication, his testimony (and that of the other Book of Mormon witnesses) now transcends a community and confronts a world.

What must be as impressive as the words of the modern witnesses is their deep sense of responsibility in reporting their experience. Despite his vigorous differences with most believers in the Book of Mormon, David Whitmer insisted that no one could evade the challenge of this modern revelation: "Kind reader, . . . beware how you hastily condemn that book which I know to be the word of God; for his own voice and an angel from heaven declared the truth of it unto me, and

to two other witnesses who testified on their death-bed that it was true."⁴⁰ Less than a year after voicing this warning, David Whitmer added his death-bed testimony to the historical record. These dramatic details were published in full by the *Richmond Democrat*, but more specific closing words about his experience were given some two weeks earlier to Angus Cannon. Bedridden and "as helpless as a child," the octogenarian was informed by George W. Sweich that his visitor wanted to hear his testimony of the Book of Mormon. After a lifetime of reiteration, the moment was still sacred to the enfeebled witness. Raising his hand, he declared: "My friend, if God ever uttered a truth, the testimony I now bear is true. I did see the angel of God, and I beheld the glory of the Lord, and he declared the record true."⁴¹ ○

FOOTNOTES

³⁸If noted, a statement of David Whitmer is placed the first person instead of the third person of a given report. Quotations in this article are only modified in regard to occasional spelling and punctuation.

³⁹Letter of David Whitmer to Dr. James N. Seymour, Dec. 8, 1875, Richmond, Mo., cit. *Saints' Herald*, Vol. 26 (1879), p. 223.

⁴⁰Journal of Joseph F. Smith; cit. Joseph Fielding Smith, *Life of Joseph F. Smith* (Salt Lake City, 1938), p. 242.

⁴¹Journal of Edward Stevenson, Dec. 22, 1877. "Letter of William H. Kelley to Saints' Herald," Jan. 16, 1882, Coldwater, Mich., cit. *Saints' Herald*, Vol. 29 (1882), p. 68.

⁴²Ibid.

⁴³Journal of George O. Cannon, Feb. 27, 1884, cit. *Instructor*, Vol. 80 (1945), p. 520. Narrative is changed from third to first person and the clause "he said" deleted.

⁴⁴Reference at n. 3. Parenthetical definitions of "Directors" and "they" have been deleted. "Omaha Herald," Oct. 17, 1886, simultaneously released to other dailies. Narrative is changed from third to first person and the clause "Mr. Whitmer says" deleted.

⁴⁵Interview notes of Zenas H. Gurley, Jan. 14, 1885; also cit. *Autumn Leaves*, Vol. 5 (1892), p. 452.

⁴⁶Letter of James H. Hart to *Deseret News*, Aug. 23, 1883, Seneca, Mo., cit. *Deseret Evening News*, Sept. 4, 1883.

⁴⁷Letter of James H. Moyle, June 28, 1885, changed from third to first person.

⁴⁸Journal of Nathan Tanner, Jr., April 13, 1886, changed from third to first person, except the first "me" is unchanged.

⁴⁹Letter of P. Wilhelm Poulsen to *Deseret News*, Aug. 13, 1878, Ogden, Utah, cit. *Deseret Evening News*, Aug. 16, 1878.

⁵⁰*Chicago Times*, Oct. 17, 1881.

⁵¹Reference at n. 14.

⁵²Reference at n. 11.

⁵³Reference at n. 5.

⁵⁴David Whitmer, *An Address to All Believers in Christ* (Richmond, Mo., 1887), p. 14.

⁵⁵David Whitmer, *A Proclamation* (Richmond, Mo., 1881).

⁵⁶*Western Standard*, Feb. 7, 1857.

⁵⁷Letter of Heman C. Smith to *Saints' Herald*, June 28, 1884, Grand Prairie, Tex., cit. *Saints' Herald*, Vol. 31 (1884), p. 442.

⁵⁸Reference at n. 11.

⁵⁹Letter of Henry Moon to Joseph F. Smith, Mar. 7, 1872, Farmington, Utah, Cf. Moon's general conference speech, cit. *Deseret Evening News*, April 10, 1872.

⁶⁰James H. Moyle, "A Visit to David Whitmer," *Instructor*, Vol. 80 (1945), p. 401.

⁶¹Joseph E. Cardon and Samuel O. Bennion, *Testimonies of the Divinity of the Church of Jesus Christ of Latter-day Saints* (Independence, Mo., 1930), p. 305.

⁶²Letter of George W. Sweich, Sept. 22, 1899, Richmond, Mo., cit. L. Woodbridge Riley, *The Founder of Mormonism* (London, 1908), p. 219-20.

⁶³Reference at n. 21.

⁶⁴Letter of David Whitmer to Anthony Metcalf, March 1887, cit. Anthony Metcalf, *Ten Years Before the Mast* [Malad, Idaho, 1888], p. 74.

⁶⁵*The Hamiltonian*, Hamilton, Mo., Jan. 21, 1881.

⁶⁶Reference at n. 21.

⁶⁷Memoirs of Joseph Smith III, cit. Mary Audentia Smith Anderson, *Joseph Smith III and the Restoration* (Independence, Mo., 1952), pp. 311-12.

⁶⁸Ibid.

⁶⁹Letter of Edward Stevenson to Daniel H. Wells, Feb. 16, 1886, New York City, cit. *Millennial Star*, Vol. 48 (1886), p. 156.

⁷⁰Letter of M. W. Pratt to *Beaver Lake Democrat*, July 3, 1883, Covington, Ind., cit. *Beaver Lake Democrat*, July 14, 1883.

⁷¹Letter of J. Frank McDowell to *Saints' Herald*, July 29, 1884, Olivet, Iowa, cit. *Saints' Herald*, Vol. 31 (1884), p. 508.

⁷²*Chicago Times*, Aug. 7, 1875.

⁷³Cf. *Richmond Democrat*, Jan. 26, Feb. 2, 1888, attributed to "an article written by Joe Johnson, . . ."

⁷⁴Journal of Angus Cannon, Jan. 7, 1888. Cf. Cannon's Tabernacle speech, cit. *Deseret Evening News*, Feb. 12, 1888.

A plea for the judicious Use of Drug Medications.



● Man, in the present-day world, is subject to many temptations and exposed to innumerable sources of desecration of his body. Some of these evils are overt and easily recognized by all of us; others are more subtle and insidious. Among the most subtle of these are drugs.

Through newspapers, magazines, radio, television, and other media of communication, we have all become increasingly aware of the prevalence and inherent dangers of many drugs, such as marijuana and LSD.

Of equal importance, but less publicized, are the potential dangers of many drugs and medications found commonly in our homes, or readily available to the potential user. Some of these are of benefit to the human body when properly and wisely used, but of possible harmful nature when improperly used or when taken in excess.

Doctrine and Covenants, Section 89, given by revelation to the Church membership in February 1833, contains many words of wisdom. In addition to the counsel pertaining to strong drinks, hot drinks, and tobacco, even more complete words of direction are

given for the continued welfare of man. In verses 10 and 11 we are advised:

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

"Every herb in the season thereof, and every fruit in the season thereof; *all these to be used with prudence and thanksgiving.*" (Italics added.)

This admonition for the sparing use of herbs is of importance to us. At the time this revelation was given, herbs were a common and popular means of medication. In this context it thus becomes a plea for judicious use of medications today.

No effort will be made here to detail the dangers of those popularly known harmful drugs mentioned previously, but rather, let us consider the dangers of the less well-known drugs or preparations and the need for care and moderation in their use.

Sleeping pills: We live in a fast-moving world, one fraught with anxieties, worries, pressures, and tensions in simply pursuing our everyday activities. Some of the

pressures are readily dealt with and disposed of in the course of the day. Others are less readily resolved and remain in our minds to plague and trouble us.

Frequently sleep is interfered with, either by actual insomnia or by light, restless, dream-filled sleep. In such situations, it is increasingly common for some people to turn to sleep-inducing medications to at least temporarily alleviate the situation. All of these sleep-inducing medications are potentially addicting, and habituation is readily built up, so the body cries out for relief provided by the medications. Long-term use of these pills carries the threat of addiction or habituation. In this way the original problem or worry is complicated or supplanted by a second problem of frequently greater seriousness. Man thereby loses his independence and becomes the slave of a medication.

One frequently hears the expression, "Yes, but this can't happen to me. I'm careful." Such statements overlook the subtle workings of these medications and the fact that dependence upon them is an established fact before, if ever, concern becomes part of the awareness of the individual.

As is true with all medications, there are specific indications for their use and their prescription.

Dr. J. Louis Schricker, Jr., Gospel Doctrine teacher in the Monument Park (Salt Lake City) 13th Ward Sunday School, is a neurosurgeon and is well-versed in problems attendant to the use of drugs.

by Dr. J. Louis Schricker, Jr.

Under responsible medical direction, great assistance and benefit can be obtained by proper and moderate use of medicants. Overstepping the bounds of moderation and medical direction carries great danger and increased problems for the individual. He is no longer his own master, but becomes a slave of a destructive habit.

Tranquilizers: These drugs are relatively new developments, and until about twenty years ago they were largely unknown. However, since then, the American public has been bombarded by an increasing number of such preparations. Their use has become increasingly widespread. Again, these medications are to be used with great care and moderation. They are of great help when properly used by the individual, and in many instances their use aids in the preservation of well-being and functional capabilities in certain persons who might otherwise be virtually incapacitated by the weight of worries.

Tranquilizers are not a substitute for reality. It is still necessary for the individual to deal with the reality of life and its stresses, to formulate and put into practice necessary alternatives in daily living to alleviate the underlying causative or complicating factors. These drugs should be wisely and cautiously

used, and only under adequate medical supervision. Long and continued use of such preparations should be viewed with caution and full awareness of inherent, potential dangers.

"Pep pills": For some individuals, it has become increasingly "fashionable" to depend upon artificial means for increasing their productivity. This is done by the injudicious use of various stimulants, such as Dexedrine and amphetamines. These drugs mask or destroy built-in body-warning mechanisms of fatigue and impart an artificial sense of well-being. They are commonly used in conjunction with sleeping preparations to counteract the "hang-over" or depression following use of sleep-inducing drugs. They subject the physiological mechanism of the human body to undetected and masked stresses and strains. There are well-defined medical indications for the use of such drugs, and these indications must be scrupulously observed. Casual or ill-advised use is to be strongly decried and advised against in all situations.

Diet pills: One of the major continuing problems of our culture is obesity. Most obesity results from simply over-eating and over-indulgence by the individual. A minority of medical cases of obesity are due

to endocrine imbalances or abnormalities and are not to be included in the present discussion. It is common knowledge that obesity is a precursor of many body illnesses, or abnormalities. Among these might be considered heart difficulties, digestive problems, elimination problems, hardening of the arteries, and reduction of vital reserves. The obese person further complicates the decrease in the efficiency of his vital processes by decreasing his physical activity. In this manner, his body reserves decline to a still lower level, and body function and productivity are further impaired.

Combating obesity requires great willpower and determination on the part of the individual. It involves his recognition that a potentially self-destructive condition exists and that he must exert every effort in correcting the problem. Willpower and determination are not obtained from pills. The use of diet pills is an admission of self-defeat and unwillingness by the person to assume personal responsibility and accountability for his own body welfare.

Diet pills may, on occasion, be prescribed by responsible physicians in order to assist in reversing an insatiable craving for food. Their use, for brief periods of time for this purpose, in no way relieves the

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patient of his individual responsibility for the regulation and control of his body and its functions.

In summary, we are made in God's image, and as such, our bodies are the most sacred temple we possess. There are many ills to which the human body is subjected that are not under the obvious control or influence of the individual. However, there are many other ills that we bring upon ourselves knowingly or unknowingly. It is this group of conditions that constitutes a desecration of the most wonderful gift we possess—our bodies.

Unwise or ill-advised use of drugs is a self-destructive act on the part of the person using them and is sure to result in damage and dysfunction of his body. Knowledgeable and moderate use of all that the Lord provides for us is to be recommended when directed by responsible medical counsel.

Many individuals, including many women, would be well-advised to read the revelation again:

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, *with judgment, not to excess, neither by extortion.*

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:17-21. Italics added.) ○

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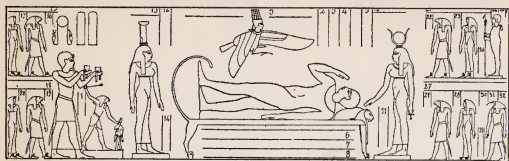
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The "lion couch" scene from the Temple of Opet, discussed in this article. (After M. de Rochemanteix, in *Bibliothèque Egyptologique*, Vol. 3, [1894].)



"Abraham's Offering," a painting by Jan I. Levens

• *The Paradox of Abraham and the King*: In a recent translation and commentary on the so-called "Sensen" papyrus of the Joseph Smith collection (*Era*, Feb. 1968, p. 40-H), Professor Klaus Baer of the Oriental Institute at the University of Chicago pointed out "that

'Facsimile No. 3' reproduces a part of the same manuscript that 'Facsimile No. 1' does," and that No. 3 follows No. 1 in normal sequence.¹ This is very important in view of the wondrously strange interpretation given to both vignettes in the Book of Abraham,

A New Look at the
Pearl of Great Price
Part 8
(Continued)

The Unknown Abraham

By Dr. Hugh Nibley

"A growing number of studies show that 'Egyptian art is not essentially a funerary art' "

the equally strange turn of events in Jewish Abraham traditions, and the peculiar way in which "lion-couch" scenes of the type of Facsimile 1 are regularly followed by a coronation scene in the Egyptian record. In the Pearl of Great Price version we first find Pharaoh's agents somewhere in Canaan trying to sacrifice Abraham on an altar, and in the next scene we see the hero not only safe and sound but actually sitting on Pharaoh's throne in Egypt, wearing *his* crown and bearing *his* royal insignia!

Here, if ever, is a paradox. And yet the *same* paradox meets us in the old stories of Abraham's dealings with Nimrod and Pharaoh. In one scene we find both Nimrod and Pharaoh doing their level best to put Abraham to death, and in the very next scene, behold, Nimrod and Pharaoh are loading their erstwhile victim with royal gifts and honors! In the Egyptian presentations (to be considered below) we are shown the king and/or god lying helpless upon the lion-couch, beaten by his cruel rival and at the very point of death, praying desperately for deliverance; and in the very next scene, the scene that always follows, the same king is sitting safely restored and triumphant on his throne.

What has brought about this miraculous turning of the tables? In every case it is the same thing—the direct intervention of God, who sends a delivering angel in response to the prayer of the man on the altar. The reader can study the story for himself in the Book of Abraham; now let us see what happens in the Nimrod legends and their predecessor, the Genesis Apocryphon.

Briefly, this is the story. Abraham is bound on a specially constructed altar (to be described hereinafter) and raises his voice in prayer to God. As the priest brings the knife near to the victim's throat, God sends an angel who offers to rescue him from his dire predicament; but Abraham refuses the proffered help, saying that it is God and God alone who will deliver him. At that moment God speaks to Abraham, the earth trembles, fire bursts forth, the altar is overthrown, the officiating priest is killed, and a general catastrophe fills the land with mourning. All this is so close to the Book of Abraham story, in which we are even told how "the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died;

and there was great mourning in Chaldea, and also in the court of Pharaoh . . ." (Abr. 1:20), that one is tempted to play a game with the reader: we have deliberately omitted all footnotes at this point—they will come later—so that the reader can amuse himself by locating sources for the story just told among writings available to Joseph Smith. We know of none.

But back to our tale of wonder, for what happens next is stranger yet. Nimrod, baffled in every attempt to dispatch his arch-rival, is convinced at last that Abraham possesses a power greater than his, and suddenly turns from cursing the prophet to honoring him, humbly soliciting the privilege of personally offering sacrifices to the God of Abraham. More surprises: Abraham refuses the astonishing offer, saying, "God will not accept from thee after the manner of thy religion." To this Nimrod replies, "O Abraham, I cannot lay down my kingship, but I will offer oxen, and after that time [he] left Abraham, whom God had delivered from his power, in peace."² Here we have the strange paradox of a king who was, as the Book of Abraham puts it, blessed in the kingship "with the blessings of the earth, and with the blessings of wisdom, but cursed . . . as pertaining to the Priesthood." (Abr. 1:26.) This puts everybody in an embarrassing situation: the proud monarch has made an unheard-of concession to Abraham, but Abraham refuses to meet him half way—he *cannot* give him what he wants. It was a painful and awkward impasse to which there was only one solution: Nimrod loaded Abraham with royal gifts and ordered his entire court to pay obeisance to him, after which "the king dismissed Abraham."³ In the oldest version of the story, Pharaoh, after being rebuffed and offended by Abraham, whom he had "sought to slay," swears a royal oath to him, loads him with the highest honors, and orders him out of the country.⁴

We can appreciate the king's position, which is well explained in an apocryphal story of Joseph in Egypt. Pharaoh complains to Joseph that when the two of them ride out together in the royal chariot, the king cannot tell whether the people are cheering him or Joseph. This is an impossible situation, since there can be *only one* king in Egypt; and so the Pharaoh regretfully orders Joseph to descend from the chariot. Even so, Nimrod-Pharaoh cannot deny that Abraham's power is superior to his own, yet he *cannot* give up his kingship, nor can he take second place to any man in his own kingdom. And so he does that strange and paradoxical thing: he bestows the highest honor—kingly honors, including a purple robe and a royal escort—on his guest, and then banishes him from the country. Abraham must leave, even if he leaves with

the honors of victory and the trappings of a king. Such was the equivocal position and baffling behavior of a ruler who was, according to the Pearl of Great Price, both blessed *and* cursed.

O, Dry Those Tears: But what about the Egyptian sources? After all, the facsimiles are Egyptian. First of all, we look, of course, for *lion-couch* scenes, and soon discover that they are available in quantity. We also discover that there is quite a variety of such scenes, of which only a few resemble our Facsimile No. 1. It is these that interest us particularly, and it is gratifying to learn that a number of highly qualified Egyptologists have recently turned their attention to just these particular items and discovered first of all that they are *not* properly funerary. Indeed, a growing number of studies are now correcting the "other-worldly" myopia of Egyptological thinking in general, showing us that "Egyptian art is not essentially a funerary art" but is "entirely oriented towards the living,"⁵ that rites performed for the dead king were really "a replica of the daily ceremonial toilet of the living king,"⁶ that even such thoroughly funerary stuff as the Coffin Texts were largely "of a non-funerary character," and that "many, if not all, of the Coffin Texts were primarily used in *this* life. . . ."⁷

These non-funerary materials turn up in graves and coffins only because they have been adapted to the funerary situation. Sethe explains how an old Heliopolitan coronation text could be converted into a "typical text for the dead" by describing the king's ascension to heaven in terms of his coronation,⁸ and notes that though the Pyramid Texts are all found in tombs, many of them are not *Totentexte* at all but describe birthday celebrations, royal banquets, royal progresses, etc.⁹ The freedom with which the Egyptians borrowed texts and pictures originally describing one situation to illustrate a totally different situation provides the student with unlimited opportunities for speculation and reconstruction,¹⁰ in which, to quote S. Schott, "it is often difficult to distinguish pictures of this world from those of the eternal world, since death itself passes as 'repetition of life' and the dead participate actively, especially in the great festivals, just as they would during their earthly existence."¹¹ Of particular interest is the recent study of A. Bakir, who after examining the early tomb-pictures in general comes to the surprising conclusion that "there is no evidence that a connection is intended with the hereafter. What is intended is rather a record of the deceased's activities in this world, the purpose clearly being to establish the *identity* of the owner of the tomb, and to provide a biographical survey of his achievements."¹² It was considered especially important to

record "activities connected with the deceased's office in this world,"¹² in particular (as we learn from numerous funerary steles and biographical tomb inscriptions) those occasions which brought him into proximity with the Pharaoh—always the height of human bliss and attainment.

Now according to the Book of Abraham and the legends, the Patriarch enjoyed at least two significant contacts with Pharaoh, and that is the sort of thing that no Egyptian would fail to immortalize in some sort of biographical text—funerary or otherwise. We learn from Jubilees (39:6) that the descendants of Abraham living in Egypt used to *read* his story to their children, and there is no reason to deny the many reports that Abraham did write a biography—a number of early apocryphal writings claim the honor of being that book, which is now lost. Could the facsimiles be biographical in nature? If so, their obviously ritual "canonical" appearance would effectively obscure the fact. Gardiner is suspicious of all "hackneyed representations" put forth by the Egyptians as historical pictures, because they "may merely belong to the world of imagination and make-believe."¹³ By the same token, however, they *may* be authentic history; the great battle and festival reliefs, no matter how hackneyed and unreliable in their details, are at least the best evidence that certain important battles and festivals really did take place. For all their stereotyped monotony, they are recollections of actual historical events. Likewise, if our facsimiles seem rather conventional and unimaginative, it is because, as we have insisted all along, the events they indicate are (aside from the restricting conventions of Egyptian art) of a strictly ritual nature, but that does not prevent their being historical as well. The long-established article of faith, that pictures found in tombs represent "never the real world, but only the Other World, the land of religious imagination,"¹⁴ must now be abandoned in favor of the proposition that most of those pictures show things that really took place in the world of the living.

The "Lion-couch" Museum: It is a happy coincidence that leading Egyptologists should very recently have chosen the lion-couch motif as a specific lead to exploring the baffling relationships between history, ritual, and myth in the Egyptian record. Let us imagine that the most important lion-couch scenes have all been gathered together in a single hall of the museum, where we have gone to view them. Dick and Jane are being conducted through the museum by the curator, Mr. Jones, who shows them things and tells them stories. Mr. Jones has a handbook that tells him everything.

To help readers understand the complex issues, the author gives explanatory dialogue

Dick: Look, Jane, look! Here is a wonderful picture of a man on a bed that looks just like the man and the bed in Facsimile No. 1.

Mr. Jones: That is a famous relief, found in the temple of Opet at Luxor.

Jane: But why is it in this dark room?

Mr. Jones: This is one of three chambers, arranged (according to the infallible handbook) "like three stations in the divine epoch."¹⁵

Jane: What's an epoch?

Mr. Jones: An important story. These pictures tell a story. If you will come here to the opposite chamber, the one on the south side, after passing through the middle room (which has a special meaning of its own), you will notice that it is a counterpart of the first room; only here, instead of lying on a bed, the man is sitting on a throne. This is the happy ending of the story that seems to be going so badly in the other room. Let us go back there again: According to Professor Varille, "a famous scene in the sanctuary shows 'Osiris who is in the midst of Thebes' [that's what he is called in the inscription] in the aspect of a young man stretched on a bed which had the form of a lion; he is in the act of reviving." You can tell that, because he "begins to bestir himself, bending his right arm and raising his left foot."¹⁶

Dick: Why does he hold his hand like that?

Mr. Jones: Because he is praying as well as waking up. In a little while we shall read his prayer. Notice also that the position of the hand and even the feet, according to the handbook, is "the position of prayer."¹⁷ Prayer is indicated whether the hands are turned in or out; the accepted way is to show both hands in the same position.¹⁸

Jane: This is much nicer than the Abraham pictures. The hands there are a mess.

Mr. Jones: Yes. In Egyptian pen-pictures "the hand is rarely drawn true to nature. . . . In hasty drawings . . . many times . . . there is no means of distinguishing a right hand from a left hand"—it is that bad.¹⁹

Jane (pointing to figures in the forecourt): The ladies are raising their hands like that, too. Are they praying?

Mr. Jones: Some have suggested that the hands of the man in Facsimile No. 1 are in the position of "bereavement," but that is silly, since the dead person is never the bereaved. Look, sometimes they're weeping

but not always: at Denderah the lady standing by the couch with her hand in the same position says, "I raise my hand to protect thy members."²⁰ Sometimes the ladies are neither praying nor weeping but making magical passes to restore the dead.

Dick: Is the man dead?

Mr. Jones: He is and he isn't; that's just the wonder of it. It says here that the death chamber is also the birth chamber, or rather "the place where Osiris is begotten . . . where he dies to be reborn."²¹ Here "death is conceived as the beginning of a new life." In other words, the man on the couch is both the dead king, Osiris, and the living king, Horus.²²

Jane: How can he be both? Who is he, anyway?

Mr. Jones: Perpend. "The temporal father of the young Horus is Osiris who revives in his son, whose spiritual father, however, is the life-giving Amon."²³

Dick: So he's three people at once?

Mr. Jones: He's more people than that—he's the king, too!²³

Jane: That's silly.

Mr. Jones: No. The picture is telling us more than just what happened at one moment. This one picture recounts a whole series of events. The man on the couch is in great distress, he has been beaten by his enemy, he is on the point of death; he cries out to his father Amon to come to his aid, and sure enough, there is Amon, the bird flying above him. Some say it is his own soul returning to him, and it can be that also. That is the nice or annoying thing about Egyptian, as Professor Speleers says: one thing can be a number of different things at the same time—which doesn't make very good sense to us. But the man's return to life is only part of the answer to his prayer: notice that just behind the lady Isis, a real fight is going on. A man with the head of a hawk is about to club the daylighters out of a contemptibly small long-eared creature whose arms are tightly bound to his sides. He is the Typhonian beast, the Seth animal, Death, the arch-enemy of the man on the couch, and he is now about to get the same type of punishment he handed out—the tables have been turned, the prayers have been answered, the hawk Horus has come to rescue his father from death. It is very much the same drama that meets us in Facsimile No. 1.

Dick: How do you know all that?

Mr. Jones: Because this is not the only lion-couch picture. If you will step over here, you will notice a number of reliefs in which the lion-couch appears not just in one scene but in a number, and also that these scenes go together and show the unfolding of some sort of ritual or drama. Here is the most famous of all, the series discovered by Mariette at Denderah,²⁴

and here are others from the tombs of nobles at Thebes, and more from the tombs of Rameses IV and Rameses IX.²⁵ This should teach you when you have seen one "lion-couch" scene not to take it for granted that you have seen them all. Any one of them can be understood only as part of a longer story. Look, here is a coffin with three lion-couch scenes on it, and here is another with the same three scenes. Notice how different the episodes are: in one the mummy simply lies in state; in the second, Anubis is working busily over it; and in the third, the lion has started to walk with bold strides; the figure on the couch is also walking, and grain is springing up exuberantly all around him—a very different story from pictures one and two!²⁶

Jane: It looks dark and scary.

Dick: This Opet room is dark and scary too!

Mr. Jones: It is supposed to be. It "represents the western heaven in which the god is supposed to die and which will also be the tomb in which he will rest. . . ."²⁷

Dick: That's gloomy enough.

Mr. Jones: But that isn't the whole story—let us read on: "But he only dies in order to be reborn; he falls beneath the blows of his enemies only to triumph with greater splendor."²⁸

Jane: But are these real people?

Mr. Jones: This one is: come over here to this other temple, the Temple of Seti I. Here you see the very same lion-couch scene, only in this case we know that the man on the couch is a real person; it is King Seti I himself. "Seti I," says the handbook (1965), "dressed in a shroudlike garment . . . stretched out on a bed ornamented with lion heads."²⁹

Jane: Why is his face green?

Mr. Jones (reading): "The king's face is shown painted green because he was considered dead."

Dick: So he was dead after all.

Mr. Jones: Not so fast! That one word written above the bed is "Awake!" And the man is doing just that. Here in the lower register "the king has turned from his back, and the posture resembles that of a sphinx rather than a mummy or a dead person."³⁰ He is just about to get up and dress, in fact, look how "below the bed there are spread out the royal regalia . . . of which the king would presently take possession after his rebirth."³¹ And what do you think he is going to do after he puts on all that royal regalia?

Dick and Jane: Sit on the throne.

Mr. Jones: Right. That is the next act. Now look at this scene. It is the same thing again, this time much older, from the great shrine of Niuserre. Remember that was a center of Sun-cult, with its imposing

Hill of the Sunrise, and its altar of sacrifice and all the rest.³²

Dick: Just like "Potiphar's Hall," in the Book of Abraham, eh?

Mr. Jones: It certainly looks like it.³³ Do you see what that suggests? That this lion-couch business took place on just such a great ritual occasion and at just such a place as that described in the Pearl of Great Price. The guidebook says this relief of Seti I showing the king on his back represents nothing less than "the supreme moment of the Sed-festival . . . the climax of the festival. . . ."³⁴

(To be continued)

FOOTNOTES

¹Klaus Baer, in *Dialogue*, Vol. 3 (Autumn, 1968), p. 127; cf. 113, 133f.

²Quote is from Tha'labi, *Qissas al-Anbiyah*, p. 55; sources in H. Schützinger, *Urpurung u. Entwicklung der Arab. Abraham-Nimrod Legende* (Bonn, 1961), pp. 30f.

³Frk. R. Ezer, c. 16c; other sources in B. Beer, *Leben Abrahams*, p. 18.

⁴*Genesis Apocryphon*, XX, 9. Pharaoh seeks to slay Abraham to possess Sarah (26-27); he is told that Abraham cannot pray for him unless he gives up Sarah (26-27); he angrily complains that Abraham has tricked him (as Nimrod does) and orders him to leave the country, but first beseeches him to give him a blessing (28), in return for which he heaps royal honors upon Abraham (30-32). The *Genesis Apocryphon* represents portions of one of the original seven scrolls found near the Dead Sea in 1947 that have been translated and appear in the book *A Genesis Apocryphon*, by Nahman Avigad and Yigael Yadin. The book tells part of the story of Abraham's sojourn into Egypt.

⁵J. Capart, in *Chronique d'Égypte*, vol. 2 (1957), p. 177.

⁶A. A. Blackman, in *Revue de l'Égyptologie*, Vol. 39 (1921), p. 47; and in *Journal of Egyptian Archaeology*, Vol. 5 (1918), p. 124; J. Cerny, *Ancient Egyptian Religion*, p. 102.

⁷W. Federn, in *Journal of Near Eastern Studies*, Vol. 19 (1960), pp. 245, 250. (Italics added.)

⁸K. Sethe, *Übersetzung u. Kommentar zu den altägypt. Pyramidentexten* (Göttingen-Hamburg, 1934), Vol. 1, pp. 118, 121.

⁹Thus coronation rites in *Pyramid Texts No. 220-191ff*, 222:199-206; birthday celebrations in No. 220, banquets in No. 223:214a; a royal progress in No. 223:215b and 224.

¹⁰Thus, while some say that the famous Ramesseum Dramatic Papyrus was originally a coronation rite for Sesostris I and later adapted to the funeral of Amenemne I, others reverse the interpretation: it was Sesostris's funeral and Amenemne's coronation! W. Helck, in *Orientalia*, Vol. 23 (1954), p. 383; H. Altenmueller, in *Ex Oriente Lux*, Vol. 19 (1966), p. 440.

¹¹S. Schott, *Das schoene Fest vom Wustentale* (Mainz: Akad. der Wiss., 1952), p. 7. Quite recently it has been shown that Papyrus Salt 825a, heretofore dismissed as "a somewhat uninteresting manual of magic," actually "contains the remains of an authentic ritual" of considerable interest and importance; J. G. Griffiths, in *Jnl. Eg. Arch.*, Vol. 53 (1967), p. 186; H. Altenmueller, in *Chron. d'Égyptol.*, Vol. 42 (1967), p. 81.

¹²A. Bakir, in *Jnl. Eg. Arch.*, Vol. 53 (1967), p. 159f. The "series of depictions" was "tantamount to the use of narration," being elaborated "according to the theme and according to the space available" (p. 160).

¹³A. H. Gardiner, in *Jnl. Eg. Arch.*, Vol. 36 (1950), p. 7.

¹⁴Ed. Naville, *Das ägyptische Tottenbuch* (Berlin, 1905), p. 20.

¹⁵M. de Rochement, in *Revue de l'Égyptologie*, Vol. 3 (1894), p. 185.

¹⁶A. Varille, in *Annales du Service*, Vol. 53 (1955), p. 111.

¹⁷L. Klotz, *Reliefs aus dem mittleren Reich*, VII-XVII . . . (Heidelberg, 1922), p. 177.

¹⁸H. Mueller, in *Mitteilungen des deutschen Instituts in Kairo*, Vol. 7 (1907), pp. 70, 94.

¹⁹*Ibid.*, p. 60.

²⁰Rochement, *op. cit.*, p. 276.

²¹A. Varille, *op. cit.*, p. 110.

²²*Ibid.*, p. 111. He is Osiris, Re, "the King himself," and several versions of Anon, according to Rochement, *op. cit.*, pp. 274-275.

²³M. Mariette, *Denderah*, IV, 65, 68, 69, 70, 71, 72, 75, 88, 89, 90, reproduced in R. V. Lantzone, *Dizionario di Mitologia Egizia*, V, Plates 265ff, along with other lion-scenes, and in E. A. W. Budge, *Osiris*, N.Y.: University Books, 1961), Chapter XV.

²⁴J. Capart, in *Mémoires de l'Inst. Français d'archéol. Orientale du Caire*, Vol. 3 (1894), p. 446 (Tomb of Montouhikhopso), p. 515, and pl. iii (Tomb of Nefertiti), pl. ix (Tomb of Abak).

²⁵J. Capart, in *Chron. d'Égypte*, Vol. 19, 195, figs. 26-28 (Coffin of Montardis), 29-30 (Died-Bastet-Ioufankh).

²⁶Rochement, *op. cit.*, p. 268.

²⁷E. Uphill, in *Journal of Near Eastern Studies*, Vol. 24 (1965), p. 379.

²⁸*Ibid.*, pp. 177-78; H. Schaefer, in *Aeg. Ztschr.*, Vol. 37 (1899), pp. 1-9, and L. Borchardt, *ibid.*, Vol. 38, pp. 94ff.

²⁹Era, Vol. 72 (March 1969), p. 76ff.

³⁰Uphill, *op. cit.*, pp. 377, 379.



It Will Never Be 1869 - or 1969 - Again



By Florence B. Pinnock
Today's Family Editor

• It's a wonderful thing to live today. Anything can happen, and it probably will. The transcontinental railroad in 1869 and moon flights in 1969. Progress? Yes. True happiness? Just perhaps.

The children of our pioneers worked hard, but they played just as hard. Brigham Young believed in work and rest and play. Our emphasis today is on less work and more leisure. This, too, can be good if we make it so. Leisure, a gift of our times, can be life-enriching, it can be growth-producing, and it can be knowledge-

gaining. The answer is up to us.

Brigham Young would travel three weeks by horse and wagon to reach St. George; today five hours by automobile will span this distance. Time flies so fast now because we are able to cram so much into each 24 hours. A pioneer mother would arise early and dress completely. It would take much longer then with the added slips and tiny buttons. Next she would bring in the wood, make a fire, go outside to the pump for water, heat it on the wood fire, and then start pre-

paring the family's breakfast.

Today, in this same time of three hours, we can arise, dress, prepare breakfast, wash, dry, and fold away three batches of clothing, vacuum the living room, and straighten the entire house. In 1869 ironing was a lengthy process. In winter and summer a hot fire was needed to heat the heavy irons. Ironing in the Lion House (President Young's home) was done mostly at night by a different group of women than those who had washed the clothes.



Washing clothes in 1869 was a major all-day operation. It entailed carrying water, heating it, sloshing clothes around by hand with a wooden dollie or paddle, rinsing by carrying more water and filling more tubs, starching, then wringing each piece out by hand. Starch was made at home from potatoes. In winter as well as summer, the clothes must be hung outside to dry.

In those days the large meal of the day was served at noon, and a big fire in the kitchen range was needed all morning in any sea-

son. With no refrigeration, food was stored in a cool, dirt basement or in a stone spring house. In the early days, food costs were high. Today we complain about food prices, but none of us has ever paid one dollar a pound for flour or received just three pounds of sugar for one dollar, as in pioneer days.

The home had to produce the food for the table. Raisins didn't come in packages. Grapes were dried for weeks in attics to give this special treat. Peaches were preserved by drying in the sun. Just imagine the fly problem!

With sugar so scarce, the pioneers longed for sweets. One was made by mashing peaches to a pulp, then adding a very small amount of sugar and spreading the mixture out in thin layers on a clean cloth. It would be left for some time to dry in the sun and then cut into small pieces. We are told that this "peach leather" was chewy and really delicious. Candies were made mostly from molasses. Children chewed a spruce gum, and some seemed to enjoy chewing a shoemaker's wax.

When milk and cream were plentiful, ice cream was made by putting custard in a pail with a tight lid, then setting it in a larger pail. This was covered with salt and ice, and the children would take turns twisting and turning the inner pail until ice cream resulted. Absolutely nothing would taste as good on a hot summer day. But it was much easier to come by the ice in the winter, so that was the time this dessert would usually be made and enjoyed in front of a flaming fire.

Brigham Young was especially fond of squab, and raised them for the table. A typical breakfast for him would be cornmeal

mush, hot doughnuts and syrup, codfish gravy, squab, and strawberries in season. His only hot drink was a composition tea made from herbs and spices.

Before the coming of the railroad, all of the clothes were a product of the home. Brigham Young's motto was, "Let home industry produce every article of home consumption." When a woman needed a new dress, she took the wool from the backs of sheep grazing close by, and washed, carded, spun, dyed, and wove it into cloth. Then she cut and sewed it by hand. She was really a woman of many trades. We are told that in Brigham Young's sitting room, five hundred yards of cloth would be woven in one season. There were really no idle hands in those days, no time just to sit.

After the cloth was woven, it must be dyed to make it attractive. In order to make the dye, the pioneers experimented with various roots and barks. The barks were boiled and the liquid run through a sieve, after which it was treated with blue vitriol and alum so it would harden and set. Red dye was made from madder root, yellow from rabbit bush, and blue from Dixie indigo. Different shades were produced by combining these colors. Imagine doing this without the benefit of rubber gloves!

It was about this time that Brigham Young advocated that dresses be made from five to seven yards of cloth instead of the fashionable ten yards. By the 1860's, woolen mills began operating in different parts of the territory, and the hand looms were moved out of the living rooms. But the spinning wheel continued in use for years in order to make the yarns for knitting.

It is difficult to imagine life in

1869 because the contrast with 1969 is so sharp: penicillin and antibiotics in 1969; teas made of herbs, camphor, ipecac, mustard, asafetida in 1869, sheets hung over doorways to stop germs, and raw onions to absorb poisons.

Again, there is a sharp contrast in the educational systems of yesterday and today. Then it was a privilege not afforded to all to attend school. The University of Utah was first called "Parents School" and was opened in 1850. Each quarter eight dollars in produce was taken in lieu of money.

Home building and care was so different then. Today interior decorators are often called into a house to make it beautiful; in pioneer days even the paint was made at home. We are told of one mother who mixed milk, red

lead, and lamp black together, strained it, and with it painted all the walls of her house.

The name "servant" was no more popular then than now. In 1869, hired helpers were just called men and women who helped with work in the home. There was a dignity to this work; the person was included in the family circle. A mother today may well envy those dear people of the past who carried much of the manual labor in the home. Often the prefix of "Aunt" was given to a woman in this position.

Recreation was even more a necessity in those days of hard work. The pioneers from the time of crossing the plains dedicated a portion of their day to entertainment. To read and hear tell of their parties and dramas and picnics breeds a longing to live in

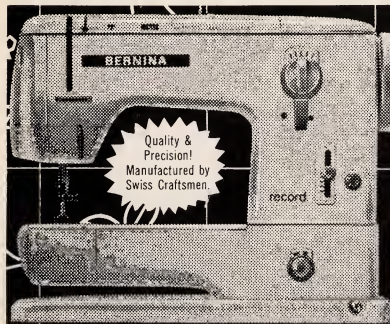
that time. Homes were used for parties, candy pulls, corn huskings, spelling bees, and apple dunkings; all added up to fun. One of the first socials in the valley of which there is a record took place on Christmas night in 1850 at Brigham Young's mill. This party lasted all night. Supper was served at midnight, and everyone danced until 5 a.m., when the party broke up.

In 1852 the Social Hall was built. A party was given there by Brigham Young beginning at 2 p.m., with supper at 6 p.m. and refreshments again at midnight. President Young was said to be an excellent dancer, and he enjoyed the activity. Dances were held often in meetinghouses, and tickets were paid for in produce. The larger parties were held in the Salt Lake Theatre after it was

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completed in 1862. A temporary floor could be laid over the tops of the seats and was the same height as the stage. The parties would be elegant, with the beautiful decorations of the theater.

Going to the theater was the top entertainment of that day. Entire families would go together, but to discourage babies in arms from attending and disturbing the plays, they were charged an admittance of ten dollars each. Receipts at the door were anything of value, from a string of sausages to dried peaches. The story is told of one man bringing a turkey and getting two spring chickens in change. Surely he didn't have to accept his change until he was leaving the theater!

Picnics were popular and were usually held at the two extremes of the valley, either at Black Rock

on the shores of Great Salt Lake or up one of the canyons to the east. These were family affairs, including babies, grandparents, and everyone in between. Bathing suits were homemade, with an eye to modesty. The girls would wear hose, pantalettes, and dresses, and the boys shirts and overalls. Bathing, as it was called, was a popular pastime.

There was not a house in the valley where strangers were not welcome if they conformed to Church standards. Brigham Young would much rather have others in to dinner at his home than go out. Some say this was because he was so fastidious; he liked everything clean. He was meticulous in his habits and expected those around him to be the same. The men who did the milking must always wash their

hands first, and anyone working in the kitchen knew the constant use of soap and water.

When the Lion House was built, in order to keep it free from mice, President Young had a small square opening left in the foundation on the east side so that cats might come and go at their will. And the garbage was carefully put in a six-foot square, covered box near the kitchen door. It was sunk about nine inches in the ground, with an outlet in the bottom that emptied into the cesspool.

Daily baths were unthought of, and weekly baths were no small accomplishment. Water was brought from the pumps to fill large copper boilers placed on the kitchen stove. Big wash tubs were brought in, and as soon as the water was warm, it was trans-

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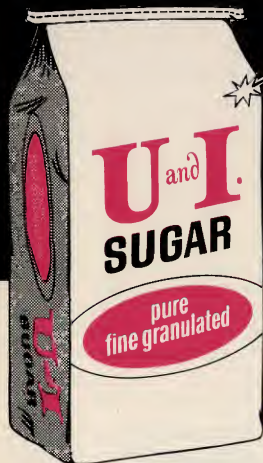
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 1/2 cup cocoa
 1/2 cup hot water
 1 1/2 cups flour
 1 teaspoon soda
 1/4 teaspoon salt
 3/4 cup buttermilk

Cream sugar with shortening and egg; dissolve cocoa in hot water; set aside to cool; sift flour, soda and salt together. Combine 1/3 of sifted

dry ingredients to creamed mixture. Stir in buttermilk. Add another 1/3 dry ingredients, then water-cocoa mixture, ending with remainder of dry ingredients. Avoid overbeating. Bake in greased and floured 9-inch-square pan at 350° F for 40 minutes. Serve with whipped cream flavored with a dash of cinnamon and sweetened with U and I powdered sugar.

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ferred to them, and the boilers on the stoves were refilled. When one thinks of the large number of people who lived in the Lion House, this procedure seems almost impossible.

Brigham Young was modern in the way he liked his hair cut—by singeing the ends, never by using the scissors. He would pay for haircuts with a pail of buttermilk.

The Lion House usually held about twelve families, and when the families grew too large, they were moved to individual homes. There were 20 bedrooms in the upper floor of the Lion House, each with a window of its own. The basement, stone flagged, was a busy place. Along the west was a dining room, where 50 people sat down at every meal. Beyond the dining room were butteries, kitchen, and laundry. Food was stored in the east side of the basement. Steel hooks were in the walls for pulling candy. The north end was the schoolroom, which was also used as a recreation room for parties and dramatics. A gymnasium was added along the west side of the house, and contained horizontal and straight ladders, bars, jumping ropes, roller skates, and dumbbells for the use of the families. Fencing and dancing lessons were also taught here.

Brigham Young liked cooperative living, and wished groups of one thousand people would join together and live that way. He believed that was a much more efficient and enjoyable way to live. Perhaps that would be so if each group had a Brigham Young as its leader. There was a closeness and a feeling of love in the Young families. About 7 o'clock each night President Young would come to the parlor of the Lion House and say quietly,

"Time for prayers." Then he would ring a bell three distinct times, and the families would gather to discuss topics of the day, sing, and then kneel down in prayer, led by him. One night at the end of the hour he gave each child a ten-cent bill, and never again would one miss this family time for fear of missing a special treat.

Whenever anyone went out for the evening, that person took his own lamp, lighted it, and placed it on a table near the vestibule. When he returned, he carried his lamp back to his own room. The one who returned last would find but one lamp burning, his own, so he would lock the door for the night. Everyone in the home was loved and accounted for at all times.

There should be a marriage of a sort between now and then. All the good that was theirs can be ours, plus all the progress and richness of the last 100 years. What a wonderful "now" to live in—instant light, instant flight, instant heat and cool, instant clothes and food, and instant recreation are all ours. Their life was tranquil, ours a "sock-it-to-me" existence. Our life depends perhaps too much on miracles of men; theirs was almost a total dependence on miracles of their Maker. Character and love and happiness can be attained both ways. It all depends upon the individual and his values. What a challenge in 1969 and the century ahead!

Recipes of Yesteryear

Sourdough Starter

Combine flour, water, and salt in a crock. Place in a warm place and let set until it ferments and bubbles. Each time this basic dough is used, hold back one cup and add more flour and water and leave in a warm place to become sufficiently sour for the next use.

Barley Coffee

Brown barley in a thin layer in a large pan in the oven. Grind and store in covered tins.

Mormon Gravy

3 or 4 tablespoons meat drippings
4 tablespoons flour
2½ cups milk
Salt and pepper to taste

Add flour to the melted fat and brown slightly. Add the milk slowly, stirring well to blend. Cook until mixture thickens and bubbles up. Season to taste, and serve over biscuits, toast, cornbread, or potatoes.

Milk Toast

Toast thin slices of bread. Butter well and pour hot milk over it. Season with salt and pepper.

Sops

Break up dried bread into a bowl, pour boiling water over, then drain off excess water; add sugar and cream, and serve while still hot.

Johnny Cake

2 cups buttermilk or clabber
2 cups cornmeal
½ cup flour
1 teaspoon soda
1 teaspoon salt
1 tablespoon molasses
1 cup cracklings (crisp bits of fat after the lard had been rendered from them)

Put the soda in the sour milk or buttermilk, and while it is foaming, stir in the other ingredients. Pour into a dripper and bake in a moderate oven for about 30 minutes.

Horehound Candy

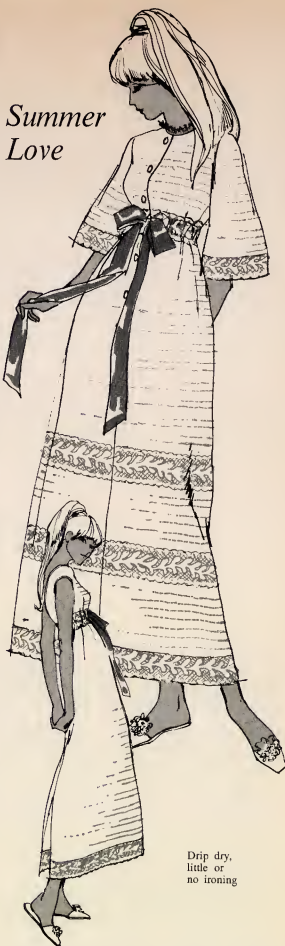
Boil 2 ounces of dried horehound in 3 cups water for 30 minutes. Strain and add 3 pounds of brown sugar; boil until sufficiently hard; pour out on flat, well-greased tins, and mark into sticks or small squares. Break into pieces when hard and crisp.

Brigham Young's Recipe for Composition Tea

4 ounces each of ground bayberry, poplar bark, and hemlock
2 ounces each of ground ginger, cloves, and cinnamon
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Mix all ingredients together and store in tightly covered container in a dry place. When preparing the drink, take a small bit of this mixture on the end of a teaspoon and fill cup with hot water. Use plenty of cream and sugar. ○

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The Presiding Bishop
Talks to Youth About

What's in a Name

By Bishop John H. Vandenberg

● A wise father once counseled his son, who was entering military service, with these words: "Son, as you leave home you will find that you will be on your own; you will make your own decisions. Remember, as you go, that you bear my name. I have tried to conduct my life in such a way that I would not tarnish or bring shame to it. I expect the same of you."

The scriptures record similar counsel given anciently by another wise father. Helaman, one of the great Nephite chief judges, named his two sons after their forefathers Lehi and Nephi. As these two men were about to devote themselves to the labors of missionary work, "they remembered the words which their father Helaman spake unto them. And these are the words which he spake:

"Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto

the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

"Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them." (He. 5:5-7.)

Every young man and woman has a name that he or she should honor. Our name represents us before our fellowmen; it comes to stand for what we are. Our task is to make it represent that which is clean, wholesome, and good.

Throughout history names have always had special significance.

During the early Roman period young men were never given a personal name until they took the *toga virilis*, or garb of manhood. These personal names had special meanings and were selected to denote the character of the young man. In the scriptures we find the Lord changing the names of faithful men, challenging them to even greater things. Such was the case with Abram, who was renamed Abraham—"the father of a multitude"—and with Jacob, who became known as Israel—"prince of God."

To honor your name, you do not need to accomplish feats that will win the applause of great masses of people; rather, you should so live that your example influences others to do good. It is usually the seemingly small and simple things that ultimately bring honor to your name. The life of Jesus is filled with instances in which the Master performed deeds that went

unheeded in the eyes of the sophisticated intellectuals of his day. President David O. McKay has said, "... in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded." (*Secrets of a Happy Life*, p. 99.)

You can best bring honor to your name by performing simple acts of kindness, such as honoring those who have given you their good name. Some people occasionally overlook this opportunity to honor their parents. At times some youth who are pleasant with friends and associates occasionally become moody, even childish and disrespectful to parents at home. It is a mark of maturity when a person is cheerful and pleasant in his home and respectful to his parents and family members. By being pleasant and kind in his home, a young person can bring honor to his name among those who mean most in his life—his parents and family.

You should guard your name from any unclean thing. You should never soil it with unclean speech, rudeness, haughtiness, or unwholesome conduct. Your name will become a label for what you are. Just as the names Judas, Jezebel, and Hitler are identified with evil, and just as the names Jesus, Moses, and Lincoln are associated with righteousness and greatness, so your name will come to signify the type of person you are. Your name not only identifies who you are; it also denotes what you are. What your name stands for should be of great importance to you.

You can honor your name by doing as Helaman counseled his sons: "... do that which is good, that it may be said of you, ... as it has been written of them"—namely, "that they were good." ○

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Book of Mormon Witnesses

"The Life and Times of Martin Harris" and "The Certainty of the Skeptical Witness" in the March issue were just great. I want to thank you for all the spiritual reading you have been printing of the witnesses to the Book of Mormon. Please continue giving us history and information on the great leaders of the Church. This gives me a spiritual uplift and strengthens my testimony of the gospel even more.

The *Era* is such a wonderful magazine of spiritual knowledge. I hope that every member of the Church will receive it in due time.

C. D. BRADY
PEARL RIVER, LOUISIANA

"Beginnings of an Artist"

The February cover story about artist Dennis Smith is undoubtedly the most touching article I have read in years. The *Era* did a marvelous job of capturing the subtle yet poignant thoughts and visual expressions inherent to an artist. As a drama student, I feel strongly that as Mormons we have a great responsibility to answer "the significant questions" that are ever-present in the world today. I express the hope of many other Mormon artists and artists-to-be when I thank the *Era* for its artistic appeal and when I plead for a deeper coverage of the talents which have been a part of the Church of Jesus Christ in every age.

ELDER B. CARLOS JEPSON
COLOMBIA-VENEZUELA MISSION

How Long Is Forever?

By Leah Leonard

*A mother's pride was walking by
The building, in which the mother stood;
In joy she watched his easy stride
And knew his gentleness, his good.*

"The Church in Germanic Lands"

It was with great interest that I read the article on the growth of the Church in Germanic Europe. Two years ago I returned from a mission to Germany. While there I had the privilege of serving as president of the Duesseldorf Branch in the Central German Mission. During that time the chapel was completed and dedicated. The caption by the picture of the Duesseldorf chapel erroneously indicates that Duesseldorf is in the South German Mission.

PAUL ANTHON NIELSON
PROVO, UTAH

In my estimation, the paragraph on Helmut Huebner in the article "The Church in the Germanic Lands" [March] had nothing to do with the article mentioned. That which Brother Huebner and his three friends did, needless to say, was very commendable, but it was not inspired by the Church. As I recall, the Church, represented by the missionaries and the mission presidents, which are the voices of the First Presidency, has taught us to be subject to the laws of the land. If you try to make a hero out of Helmut Huebner, how do you classify those who did follow the laws of the land? Are they cowards? What would you call them?

I was district president in Hamburg at that time, and those three boys were members of the Hamburg District. A few days after these boys were arrested, I was arrested and interrogated by the Gestapo for four consecutive days concerning this matter. These three boys used my office to listen to the London broadcast, and they used my typewriter

*And, to her own confusion, she tapped,
Unthinkingly, upon the pane.
The whole room stilled and turned to see,
Then smiled quite understandingly;
Mother was past three score and ten.*

*The son was fifty, he must have been.
Is fifty years too long, they say,
To thrill a mother's heart this way?*

to type the handbills they distributed. I was arrested because the Gestapo thought that I was the instigator of the plot. I was told, after they found me not guilty, that if a trace of guilt had been shown on my part, they would have executed me on the spot.

I have always been anti-Hitler, and if I had known what the boys were doing, I would have given them a helping hand; but through the wisdom of my Heavenly Father I knew nothing of their action, and therefore my life was saved.

OTTO H. W. BENNETT
SALT LAKE CITY

"Harvard Studies of Smoking"

I read the article "The Harvard Studies of Smoking" [November] with interest. However, it appears that there is a rather serious error in the interpretation by Peters and Ferris, or the author may have simply repeated what he found in their report. It is claimed that "nonsmokers as a group outperform smokers in academic achievement." The finding cited to support this conclusion is: "of 532 Harvard seniors graduating summa and magna cum laude (highest and high honors), 324 (66.7 percent) were nonsmokers." (Presumably, the number 532 is an accumulation for the years 1964 and 1965.)

But a statistic such as this is meaningless except as a descriptive fact. No conclusion such as that made above can be drawn from this one piece of data. But, fortunately, the additional information that is relevant to the point is supplied further in the article. There it is stated that of 1059 Harvard college graduates in 1964, 822 (77.5 percent) were nonsmokers. In the class of 1965, 796 of 1089 (73 percent) were nonsmokers." This information, instead of supporting Dr. G. Homer Durham's—and apparently Peters's and Ferris's—conclusion, tends to refute it. That is, if 73 to 77.5 percent of all the graduating seniors were nonsmokers, then it is clear that smokers were better represented in the honors group than nonsmokers! But I trust no one will want to argue from this that smoking gives one a ten percent better chance for honors. This would be as fallacious as the conclusion reached in the article.

It is extremely naive to look for relations between smoking habits and academic achievement in college without considering other important variables, most obviously those of intelligence and motivation. If there is a positive correlation between intelligence-motivation and the winning of honors at Harvard, a not unreasonable supposition, then it may be that the Peters-Ferris data, as reported by Dr. Durham, suggest that there is a positive correlation between intelligence-motivation and smoking in that college. I would not assert this without valid evidence, but the fact that it was apparently not even considered casts considerable doubt on the quality of the research reported. The type of fallacy apparently committed is not unknown in research studies.

GALE W. ROSE
NEW YORK UNIVERSITY
NEW YORK, N.Y.

"Comforting as Words From Home"

I'm a United States Marine, away from home and confronted with the world, such as it is today.

I understand that one of the new programs of the Church is to send the servicemen the *Era*. I'm taking time this morning to thank you for the magazine. It's like a breath of air, a breath of spirituality to my spirit. As comforting as words from home and as sweet as Mom's smile. I never thought of the *Era* like that before.

I never thought of a lot of things like I do now!

I want you to know that you are doing

a good work. Sometimes all a person can do is hang onto his testimony by sheer stubbornness, and when the tempter uses his tools of discouragement and loneliness, it's something like drowning. When I received the *Era* from you, it was like a letter from Heavenly Father.

Spiritual courage needs a shot in the arm every now and then, I guess. To think that the Lord cares enough to give us this great Church and that you folks care enough about me to send this *Era* gives me all the strength I have, and the words you sent me help me call upon that spiritual energy.

LCPL RUSS PAYZANT
JACKSONVILLE, FLORIDA



The Spoken Word

Richard L. Evans

"... that is all there is to you ..."

There is a line from Emerson which somewhat summarizes life's purpose in one short sentence: "Make the most of yourself," he said, "for that is all there is to you." Each man is always and forever inseparably himself. Each one of us is always with himself. We are constantly in our own company. We are a combination of mind, of spirit, of physical faculties, which we use, or fail to use, in one way or another. Either we learn—or we don't know; either we practice—or we don't improve. Either we commit ourselves to the virtues and the wholesome opportunities of life—or we slip to something less than we could have become. We build the record of what we are; we build the very substance of ourselves by the choices and decisions of every hour, of each instant. We can become much more, or we can become much less, but we never get away from ourselves. Sometimes young people drift along in life, in school, in work, or in not much of anything at all, thinking they don't need to put out much effort—just getting by, just loafing along, doing as little as possible. While this may be disappointing to others, ultimately it is damaging principally to one person—to him who doesn't learn and work and produce and prepare himself. As Emerson said it, ultimately and actually: "It is impossible for a man to be cheated by anyone but himself."¹ Who would be so shortsighted as to be indifferent to the opportunity to learn—so shortsighted as to take the low road, to choose to break the law—so shortsighted as to produce, or promote, or partake of things that would lower the morals, or injure the body or mind or spirit of any man. Life is forever, and the pursuit must forever be for excellence: learning, developing, making ourselves more serviceable, living so as to have a clear, quiet conscience, in cleanliness, in honor, in health, in happiness—becoming the best we can become, with reverence and respect. "Make the most of yourself, for that is all there is to you."¹ To do less would be foolishly, stupidly shortsighted.

¹Ralph Waldo Emerson, "Compensation."

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The Church Moves On

March 1969

2 New stake presidencies: President Bart Wolthius and counselors Byron T. Moore and Boyd A. Read, Lorin Farr (Utah) Stake; President Lynn R. Wilson and counselors William D. Haslam and George D. Wakefield, Highland (Salt Lake City) Stake; President Sterling Nicolaysen and counselors Thomas H. Green and Paul T. Jeppson, Fremont (California) Stake.

8 The appointments of Stephen R. Covey and Ruel A. Allred as assistants to Rex A. Skidmore of the teacher training committee were announced. The committee will work under the direction of the Correlation Committee of the Church.

The First Presidency announced the appointment of Leavitt Christensen, currently serving as bishop of Olympus (Washington) Second Ward, as president of the Italian Mission.

9 New stake presidencies: President Robert W. Hubbard and counselors Dewsnup Redford and Willis R. Burton, Idaho Stake; President Wayne A. Mineer and counselors Mack I. Parcell and David J. Stone, West Sharon (Utah) Stake.

10 Eighty teams—champions all—representing the world's largest basketball

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league began tournament play this morning for all-Church honors. In all, 32 Ensign, 32 M Men, and 16 college division teams will play in this year's M Men classic. Participants attended a devotional last night in the Salt Lake Tabernacle, where Elder Marion D. Hanks, Assistant to the Twelve and one-time player in the all-Church tournament, was the speaker.

13 A resolution commending the YWMA was in the hands of the Utah Secretary of State today for engrossing. It had been passed by the House March 11 and by the Senate March 12.

14 Baldwin Park (California) won the all-Church basketball tournament by defeating Clearfield (Utah) Second 77-67. Holladay (Utah) Third placed third with a 74-44 victory over Portland (Oregon) Eighth, and Dillon (Montana) won consolation honors from American Fork (Utah) 12th, 58-54.

Cincinnati (Ohio) First won the all-Church Ensign division basketball tournament by defeating Westminster (California) 55-52; Bountiful Eighth placed third with a 58-56 over fellow Utahns Holladay 24th; Oak Hills (Provo, Utah) won consolation from Silver Springs (Maryland) 53-47.

Brigham Young University 15th won

the college wars all-Church tournament from fellow campus ward BYU Eighth, 69-60; University of Utah Sixth placed third, taking the 80-51 game from Utah State University 12th.

15 The appointment of J. Richard Ross to the general board of the Young Men's Mutual Improvement Association was announced.

The appointments of Reta Davis Baldwin and Marie R. Anderson to the general board of the Primary Association were announced.

17 This is the 127th anniversary of the founding of the Relief Society, oldest auxiliary organization of the Church. Ward and branch Relief Societies held parties as they met this week.



The Spoken Word

Richard L. Evans

The humor that hurts

A sense of humor would seem to be one of life's essentials—that is, a wholesome sense of humor. But there is a humor that heals, a humor that helps, and a humor that harms and hurts. And one kind of humor that hurts is the humor that brings embarrassing attention to adverse personal attributes and physical features; the humor, for example, that ridicules what people can't help: the "baldy," "fatty," "skinny," "stand-up-shorty" kind of humor that is, at best, unkind, and is, at worst, cruel and crude and cutting. The person who is subject to such humor half-heartedly or helplessly laughs, and others may also, but with embarrassment. And despite all laughter and supposed amusement, hurts run deep in the human heart, and the person subjected to such humor, whether he laughs or not, is often deeply wounded and pitifully defenseless. Sometimes it almost seems, as William Hazlitt said: "We grow tired of everything but turning others into ridicule, and congratulating ourselves on their defects."¹ "The spirit, Sir, is one of mockery,"² said Robert Louis Stevenson. Such "a joke," said Thomas Fuller, "never gains over an enemy, but often loses a friend."³ There are some kinds of humor for which everyone pays too high a price, including the humor that violates human dignity—the humor that ridicules and hurts and embarrasses and embitters, publicly or privately. From Lord Byron and Edward Young we recall these couplets:

"And that sarcastic levity of tongue,
The stinging of a heart the world hath stung."⁴
"Who, for the poor renown of being smart,
Would leave a sting within a brother's heart?"⁵

¹William Hazlitt, "The Plain Speaker."

²Robert Louis Stevenson, "The Suicide Club."

³Thomas Fuller, "Gnomologia," No. 228.

⁴Lord Byron, "Lara," Canto I, stanza 5.

⁵Edward Young, "Love of Fame."

Postnatal Prayer

By Evalyn M. Sandberg

*The miracle of life is placed
again within my arms:
the tiny fists, the pink toes,
this face with all its charms—
a miniature expressing
our family pedigree—
are mine to ponder and adore.*

*Again the Lord trusts me
with one of his choice spirits.*

*Again I humbly pray
that I may always show this child
the love I feel today.*

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The Pioneer Woman's Crowning Glory

By Albert L. Zobell, Jr.
Research Editor

• In popular conception, the pioneer woman had long and luxuriant hair—her crowning glory. But was this really so?

In the different and difficult way of life that was the lot of the pioneers, many girls married in their teens. After marriage, their hair was often combed straight back from their foreheads and twisted into a knot or bun at the nape of the neck.

Ladies with the wagon train had little time for personal grooming, and cleanliness was a factor to be considered. A librarian at the Society of California Pioneers says that when a woman's hair was cut short, as it was sometimes done

on the trails coming west, the resulting hair style was one of ringlets covering the head. As the hair grew, and the western destination was reached, longer curls were achieved and kept in place by a velvet snood. Later there was time enough to catch up on the latest fashion in that community and make the current styles their own.

What of the Mormon women? Did they have long or short hair styles?

Heart Throbs of the West, compiled by Kate B. Carter and published by the Daughters of Utah Pioneers, contains word-pictures of what was happening in Utah:



"Hair was coiled low with a center parting. By 1859, it was dressed high, and wound in heavy braids on top of the head like a coronet." (Vol. 8, p. 4.)

Of course, hair styles were dictated by what the individual woman had by way of natural adornment. Combing was saved to be made into hair switches. Fancy combs and pins were the pride of a lifetime. Women knitted or crocheted their own nets of silk or of cotton. Some of the more daring girls would have bangs.

Elizabeth Edwards Hanks wrote about her wedding at Paragonah in 1865 when she was 16. An Indian woman, whose home was in the

neighborhood, waved and braided the bride's long black hair: "For my wedding she placed a comb upright in front of my hair like a crown. This was black, with little golden prongs in it, and matched earrings with little sets of gold in the center that an old friend had made for me. I also had a little comb in the bob. I had a black shawl, with little beads of gold on the corners, and this I wore over the combs." (*Ibid.*, p. 41, submitted by Ilene Hanks Kingsbury.)

The subject of hair styles did not escape the pulpit. Records of sermons would indicate that shorter hair was being tried by some. The dates of the sermons make the days of the emigrant wagon trains things of the past, but the problem persisted with the younger generation. Addressing the Sunday School children in the new Tabernacle in Salt Lake City, July 24, 1877, President Brigham Young said:

"Ask your mothers, then, to make your clothes suitable and becoming; and keep your hair smooth and nice. The hair is given to the female for adornment; and therefore let the ladies, young and old, adorn their heads with their hair." (*Journal of Discourses*, Vol. 19, p. 65.)

About two years before, speaking in the old tabernacle on Temple Square on August 31, 1875, he said:

"When I look at a woman, I look at her face, which is composed of her forehead, cheeks, nose, mouth and chin, and I like to see it clean, her hair combed neat and nice, and her eyes bright and sparkling; and if they are so, what do I care what she has on her head, or how or of what material her dress is made? Not the least in the world.

"... Beauty must be sought in the expression of the countenance,

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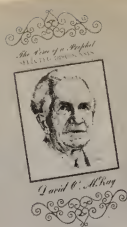
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combined with neatness and cleanliness and graceful manners." (JD, Vol. 18, pp. 74-75.)

Elder Wilford Woodruff, in speaking at general conference October 8, 1875, said:

"... how is it with regard to the head dress of the ladies? The Lord has given to women generally a fine head of hair, which, we are told in the Scriptures* is the glory of the woman; and she should let the hair given unto her adorn her head without adding any foreign substance, as is now done, in order to imitate and follow after the fashions of the world." (JD, Vol. 18, p. 129.)

From an April 1873 general conference address of President Young: "... girls, learn to comb your hair in the morning, and fix your head dress. 'Well, but, pa won't buy me a chignon.' Well, then, fix your own hair, that is all you ought to have. Wash your face nice and clean, and your neck, and comb your hair neat and nice; put on your dress comely. . . . I do not mean protruding out behind like a two-bushel basket. . . . Do not dress after the fashions of Babylon, but after the fashions of the Saints. Suppose that a female angel were to come into your house and you had the privilege of seeing her, how would she be dressed? Do you think she would have a great, big peck measure of flax done up like hair on the back of her head? Nothing of the kind. . . ." (JD, Vol. 16, p. 21.)

*Paul praised women for long hair (1 Cor. 11:15), but joined Peter in disliking "braided" and "plaiting" hair. (1 Tim. 2:9; 1 Pet. 3:3. The Revised Version uses "braided" and "braiding," as does the New American Catholic Edition. The Inspired Version of Joseph Smith changes Paul's comment to "braided.") At first glance, Isaiah's condemnation of "crisping pins" (Isa. 3:22) may be curling irons, but scholars generally say they are "society" or "bags." However, the "crisping-pins" are with the many precious parts of Isaiah that have been repeated in the Book of Mormon. (2 Ne. 13:22.)

Pioneer barber John Squires had his shop on the present southwest corner of State and South Temple streets. There in the home-made chair the pioneers had their beards trimmed and their hair cut straight across the neck, as was the style. Stately and dignified Brigham Young, restless and witty Heber C. Kimball, and the others patronized the shop. Famed actors, playing at the Salt Lake Theatre down the street, were regular customers during their brief stay in the city.

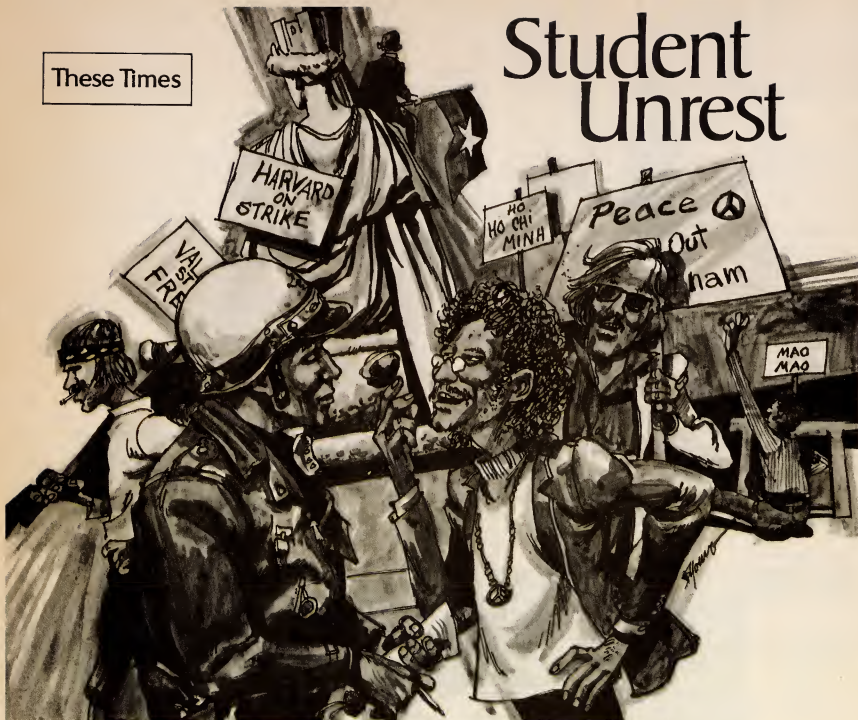
Massive, powerful George A. Smith often stopped by, concerned about his thinning hair. There he would sometimes see his niece, ample-tressed Juliana Lambson, who was apprenticed to Barber Squires in the art of "hair-weaving." When the crisis came for Elder Smith, there was also a solution. Enough light brown hair was taken from Juliana's head to make him a wig. Susa Young Gates, who wrote about this, asked: "Who does not recall his calm removal of that same wig in the midst of a sermon on a hot day, while he mopped his shining dome and returned the wig with placid unconcern?" You can almost hear her chuckle as she adds: "Imagine the consternation of the Indians who first beheld this . . . accomplishment?"

As almost an afterthought, Mrs. Gates, historian-daughter of Brigham Young, adds: "Ladies did not disdain to enter the broad, green, wooden door and have their hair shampooed or cut in the fashion that once obtained of short-haired curls for all but mature pioneer women."

A popular conception gives the pioneer woman long and luxuriant locks—truly a crowning glory. Actually, there appear to have been about as many hair styles as there were feminine personalities. ○

These Times

Student Unrest



By Dr. G. Homer Durham

President, Arizona State University at Tempe

● According to the restless students, the current unrest represents loss of faith in the ruling generation. According to the ruling generation, student unrest is inspired and developed by various conspiracies of evil. It evinces lack of stamina, lack of character, lack of integrity, and lack of all the virtues proudly exhibited (or assumed) and "exemplified" (with due modesty) in the elder generation.

On campus, the persons directly affected by threats or disruption are perplexed but confident in the

strength of their institutions to weather the storms. Off campus, many sturdy citizens are convinced the faculties are negligent of responsibility, using academic freedom to incite campus and social breakdown, instead of exerting academic responsibility to maintain peace and good order in the house of learning.

On campus, considering the overwhelming majority of institutions, most of the students, faculty, and staff are quite unaware of violence and disruption. Off campus, most people are con-

vinced that beards and bombs, unwashed bodies and unkempt hair, bare feet and marijuana are the order of the day, that the voices of learning have become the screechings and gesticulations of anarchists.

On campus, the chemistry professor and the engineering student evince the same interest in a sit-down in the administration building by the sociology students that the average newspaper reader evinces in the weary, daily headline, "Four Killed in Crash at Bluebell Junction." Too bad. So, on to

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the next column — unless, of course, it was your relative or close friend. Bad news is always for the other fellow. But off campus, the recurring television news (in color) shows wild-eyed monsters of the campus, flouting the law (perhaps even posing, or gesticulating by advance arrangement), and seemingly tearing apart the treasured houses of the ancient learning.

So in the public mind, the house of learning comes to be viewed as an abhorrent place of anger and violence. The student inhabitants appear (on television), with ghastly grins, as determined wreckers of civilization. The administrators are consequently assumed to be supine weaklings, and the faculty as either apathetic or aiding and abetting the disturbance. Fascinated students, outside the areas of televised violence, begin to wonder if something is not wrong with themselves and their own peaceful campus. The idea of unrest

therefore propagates, like "butch" haircuts in the late forties and whiskers in the sixties.

What underlies it all? Opinions will vary from those of the retired army officer who would "crack heads" and "boot" the disturbers off the campus "so fast they wouldn't know what hit them," to the devotees of original sin, the oedipus complex, or something called environmentalism.

I see it somewhat in the following way:

1. Many young people are the inheritors and recipients of the best knowledge input in history. They know more about the world at their age than any past generation. They do not like much of what they see. This comes as a revelation of consternation to those who fought the past wars and labored to build the proud present. Moreover, this new generation is in instantaneous communication with the world, as seen



through the mass media. Also, they have never known personal suffering, deprivation, or discomfort. Many of them lack and have been deprived by the three preceding generations (or part of those three predecessors) of any firm, substantial religious outlook capable of harmonizing facts with faith. But they have inherited, along with the civil disobedience attending prohibition and ration books, enough moral and spiritual concern to be shocked by what they see in the world they have inherited from secular, materialist, or professedly religious parents, grandparents, and in some cases great-grandparents. Some have also received rather substantial lessons in disregarding law, government, and authority. Thus, as in Newtonian physics, "to every action, there is an equal and opposite reaction." The young react always. Today some are reacting violently and without any parental restraint.

To what? Why? Let us take these questions in order, as our second and third considerations.

2. The young, as I listen to them, as I read about them, and as I examine the social evidence in the scientific spirit of inquiry, are reacting to war; to the nature of the modern state, which seems bent on focusing all its industrial-scientific-educational resources on destructive instruments; to the nature of society, air pollution, water pollution; to racism; to man's inhumanity to man. The more sensitive among them, whether drug-stimulated or otherwise aroused, declare that the whole world scene is obscene; that parents, "the establishment" (including the universities) are hypocritical or have become corrupted by the agenda of the state; and that, in protest thereof, they, the young, "have dropped out." Hair is grown, vestments are adopted, and habits are

acquired to give notice of their dropping.

Today's students may pick up a popular textbook and read a quotation from Pilgrim's Progress (1678).¹ Or he may come across similar emotional passages in the original by John Bunyan, in the scriptures, or in other literature:

"As I walked through the wilderness of this world . . . I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden on his back. I looked, and saw him open the book, and read therein; and, as he read, he broke out with a lamentable cry, saying, . . . I am for certain informed that this our city will be burned with fire from heaven; in which, fearful of overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered. . . . And as he read, he burst out crying: 'What shall I do to be saved?' "

There are enough sensitive young people, rich with fruitful physical and emotional development, who, reading such a passage and contemplating their world, rush together, boy and girl, weeping, clutching each other for comfort against the next induction notice or news—in color—from South Vietnam. Not knowing how to seek God for help or comfort, nor having been so taught, nor ever acquiring the habit in close-knit family circle, some youth are subject to these or other reactions. Some of their elders will immediately respond, "They're softies, spineless, weaklings. If they had any manhood and womanhood (as I had in 1941, or his grandfather in 1917), they would welcome the chance to rush to the recruiting

¹See F. L. Schuman, *International Politics*, 7th ed., 1968, p. 443.

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office and serve their country!
It's the fault of John Dewey and all
those good-for-nothing permissive
educators." Or, other strongly
voiced opinions can be heard, any
or all of which may be true.

It is also true, I believe, that the
social conscience that supported
Herbert Hoover and food relief in
1918, aid for European and world
discovery after 1946, runs equally
strong and inwardly in the new
generation. They read that the
USA spends \$35,000,000 every
day in "an unsuccessful effort to
subjugate a land of poor peasants
10,000 miles away," and that the
sums appropriated would rebuild
the Negro ghettos of all American
cities and would have been suffi-
cient to give every human being in
Vietnam "a state of affluence un-
known elsewhere in Asia."² The
younger generation may not have
read Isaiah. But a few of them
are reacting as if "the earth . . . is
defiled under the inhabitants
thereof. . . ." (Isa. 24:5.)

So there is some reaction.

Why? And why does it take the
form it does on some campuses?

3. The young, or some of them,
have always reacted. The genera-
tion gap seems to begin with the
family of Adam. In Moses' time
the Lord saw fit to remind his
children to "honour thy father
and thy mother: that thy days may
be long upon the land which the
Lord thy God giveth thee." (Exod.
20:12.)

Where this divine injunction has
not been taught, nor clothed in
respect for its divine Giver, the
mantle of God-enjoined respect
does not cover the shoulders of
the elder generation. Things are
difficult enough when the young
believe and accept the command-
ment. But without its protective
coverage, their elders' mistakes
are open to wide-eyed and open-

mouthed criticism, especially on
the campus. Human emotions re-
spond to external stimuli.

Why does reaction occur? There
are causes and issues in great
abundance, manifested every wak-
ing hour, shouted from the moun-
tains to the housetops with their
antennas. There are always those
who are ready to play the serpent
or lago, or to open Pandora's box.
There are national and interna-
tional societies with contrary and
sinister purposes. There are cur-
rent well-known organizations in-
tent on destroying the universities
as a means of destroying other
free institutions. The free agency
of man is open to the stimuli of
evil as well as the challenge to
ascend the good pathway. Doc-
trines of anarchy, nihilism, social
destruction, and economic intrigue
have their organized adherents.
The campuses, on the contrary,
are manned by people who are
open, optimistic about human be-
havior, trustful of their fellowmen
and students, not suspicious, but
believers in rational processes.
Otherwise, campuses would not be
inhabited by those who love to
teach, to investigate, to impart
their findings.

The campus was formerly a
place of high privilege for the few.
Today it is a place of necessity for
the many, especially for racial and
ethnic minorities. Twelve percent
of the population of California,
some claim, have Mexican-Ameri-
can surnames or similar ethnic
roots. But only .04 percent of the
students at Berkeley, they claim,
represent these 12 percent of
California's population on the
campus. Accurate or inaccurate,
the statistics pose challenge in the
day when a college education is
virtually the admission ticket to
our growing professional life.

As a place of necessity, the
campus population is approximat-

²Ibid., p. 436.

ing in nature and character that of the society itself. But the campus is not equipped to deal with all the problems of society. The campus struggles, with its resources of limited nature, to deal with the learning processes. The campus assumes rationality, peace, respect, good order. It is not prepared for shock, especially in America. When some of its places have been subjected to the clever, the crude, or violent tactics of politics, of direct political action, the initial campus reaction has been disbelief. The educated in the community, those who knew the older, open but restricted access campus, have been dismayed. But now the campus is rallying its resources. Any who attack are now in for dismay, shock, and surprise. The travail of higher education in opening (or failing to open) its doors to wider opportunity is an uneasy labor.

How shall the university answer the pilgrim's question, "What shall I do to be saved?" It is not enough to have the knowledge of the arts and sciences. The knowledge has to be applied with wisdom, with due regard to the wisdom of God as well as man.

I believe the American university has the knowledge and the wisdom available to successfully surmount the current challenge and to maintain the peace and freedom of the campus for sound learning. But I also believe that the alumni, the elders of the community, the leaders of the bodies politic, social, ecclesiastical, and economic will also have to keep their houses in order for good education to flourish, and to help the educational bodies adjust to the questing sense of justice and the innate moral needs of society on an earth which, more and more, functions as a great Urim and Thummim in these times. ○

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Before my grandson was old enough to be ordained a deacon, his Primary teacher gave him a small book to read to help him prepare for the priesthood. After trying to persuade him to read it, I finally decided, as a special inducement, to tape a coin on every tenth page, for him to spend after he had read to each of those pages. The first evening after he started reading the book, he telephoned and told me how rapidly he was reading it. "That's fine," I said, "but are you getting anything out of it?" "Oh, yes," he replied. "I've got 30 cents out already!"
—Annie Maxfield, Kaysville, Utah

The most precious possession that ever comes to a man in this world is a woman's heart.
—J. G. Holland

Visitors were being shown around the battleship that had just arrived in port. The guide paused before a bronze plaque on the deck and with bowed head said, "This is where our gallant captain fell." "Well, no wonder," said one nervous lady. "I nearly tripped over the thing myself!"

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*Honor women! They
entwine and weave
Heavenly roses in
our earthly life.*
—Schiller

"This seal coat is fine.
But will it stand rain?"
"Madam, did you ever see
a seal with an umbrella?"

Labor of Love
*Grandmother, you ironed
the shirt so well—
If you have a tip,
will you share it?
My secret is very simple dear:
I love the man who will wear it.*
—Ora Pate Stewart

These women who are sealed to us for time and eternity will, with our children, be ours in the other life, going on in honor and glory.
—President Lorenzo Snow

There are many qualities that a woman should have to be a good wife and mother, but the most important is patience: patience with children's and husbands' tempers, patience with their misunderstandings, with their desires, with their actions.
—Emma Rae Riggs McKay

Except a living man there is nothing more wonderful than a book: a message to us from . . . human souls we never saw. . . . And yet these arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.
—Charles Kingsley

Prayer is the very soul and essence of religion, and therefore prayer must be the very core of the life of man, for no man can live without religion.

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I need no stereo device.
Acoustics that astound me
Are humming insects, rustling
pines,
And lark notes all around me.
—Edith Ogutsch

*Love sought is good, but
given unsought, is better.*
—Shakespeare, Twelfth Night.

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Christiansted, St. Croix

PUEBLO RICO
Commercial Adolph S. Pagan, Inc.
San Juan, Puerto Rico
Soc. De A Mayol and Co., Inc.
San Juan, Puerto Rico



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